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Rev. JOHN F. COONS, Editor.

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LEXINGTON:
WEDNESDAY, *APRIL* 23, 1834.

American Colonization Society.

The Board of Managers of the American Colonization Society, to the people of the United States.

Concluded.

Various other measures of deep interest to the colony were adopted, and which may be seen in the resolutions of the Board, published in the African Repository. The Board have also published a most interesting letter, politely furnished to them by the Secretary of the Navy, from Capt. Voorhees, of the U. S. navy; giving a clear and detailed account of the present condition of the Colony. For the kindness and attention of this gentleman to their infant settlement, he has the thanks of every member of the Board, as they are sure he has of all the friends of the cause in the United States.

The care and promotion of the health of the colonists have at all times engaged the most serious attention of the Board. The unusual sickness of the last year, whilst it has been to the friends of the Society, a subject of deep and painful interest, has received from the Board that consideration which its vital importance demands. However painful the truth, they are constrained to say, that at times the Colony has suffered from the want of sufficient Medical assistance; and much of the mortality in the last year has arisen from this cause. Heretofore it has been impossible for the Board to meet the wants of the Colony on this point. During the last year, the ordinary provision in the medical department was in a great measure suspended by the ill health of the physicians, and their return to the U. States. This state of things must no longer continue. The friends of the cause hold the remedy in their hands; and human life is too precious for that remedy to be longer delayed. To meet the present wants of the Colony, another physician will be immediately sent out, and he will be followed, during the summer, by two of the medical students of the Board, now far advanced in their medical studies, and both promising and intelligent young men. These arrangements will give a temporary relief, but measures of a more permanent character are demanded, to insure, at all times, the advantages of scientific medical assistance. The Board have therefore turned their attention to the establishment of a high school at Liberia. The very existence of such a school there, would give character to the place, and elevate and cheer the hopes of the colonists. To this school all the various branches of higher education might in due season be added; and thus, by placing the means of education in the reach of the native youth, the highest inducements would be held out to them, to avail themselves of its advantages. The moral effect on the Colony of such a measure, would soon be felt, both there and in the United States. The citizen of Liberia can now proudly say, I have no superior here: he could then with equal truth say, My country has that within her bosom, which will enable my children to say, we have no superior upon earth.

To ascertain therefore, whether this measure will meet the approbation and receive the encouragement of the friends of the cause, the Board have decided to devote such contributions as may be specifically made for the high school in Liberia, exclusively to that object: to be expended in the first instance for medical instruction, and as the means are afforded, to extend to and embrace all the other necessary branches of science. The N. York Colonization Society have already decided to establish a high school in Liberia, principally for the education of teachers; and the Massachusetts' Colonization Society have decided to establish there a free school, and have appropriated funds to its aid. These decisions are in some measure similar to that now proposed. The Board of Managers respectfully submit to these and other friends of this great object, whether an entire union of effort be not desirable, if not essential, to complete success? Some time since a donation of $2000, for this specific purpose, was made by Henry Shelden, Esq. of New York, and one of $500 by the Hon. Chas. F. Mercer. This Board are not tenacious of conducting this measure, if any plan can be suggested by which it can be carried on, by united effort, without their agency. But it is such a leading feature of their policy, for future operations, and has such a deep bearing upon the health, the moral elevation and prospects of the Colony, and is so connected with other designs, that for this Board to leave it out of their plan for the advancement of the Colony, would be for them to act on arrangements unsatisfactory and incomplete.

These general views are intended to draw the attention of its friends to the best mode of carrying this measure into effect. The Board invite the expression of their views and wishes, and most cordially will they cooperate in any plan that may finally be found the best for the establishment and endowment of a high school in Liberia, commensurate with the wants of that community.

In connexion with this subject, and second to no other consideration, is the religious instruction of the Colony. Unless the blessing of the gospel accompany the other efforts, all will be in vain. The wants of Africa are great: she is even now literally stretching out her hands to the churches in the United States, and saying 'Come over, and help us!' To some extent this call has been answered; and the Board rejoice in the cheering thought, that two of our most respectable religious communities have each sent a mission to the neighborhood of the Colony. Beautiful, indeed, are the feet of these self-denying men, carrying the messages of light and truth, of love and mercy, to the dark and benighted shore of Africa. These two missions number five able, educated, talented and devoted men. With no compensation but their personal support—their efforts, their learning, their zeal, and their lives, are given to the regeneration, and mental elevation of those who are sitting in the moral region and valley of the shadow of death. Nor has the other sex refused to share of those labors of mercy. Four females, of educated and cultivated minds, and endearing moral worth, have gone with their husbands and friends, to share with them in the work of cultivating the moral wastes of long-deserted, forsaken, despised, and bleeding Africa. With one of these missions a colored man went, as an assistant missionary. The Board hope the time is not distant when many of his pious countrymen will follow his noble example, and join him in the land of their forefathers, shedding abroad the light of truth. The Board rejoice in the establishment of these missions on the borders of the Colony. Their friends at home may rest assured, that every thing in the power of the Board that can be done to promote the interests of those missions shall be done.

But whilst the Board would take encouragement from every mission established in Western Africa, it is their duty to bring to the notice of the churches at home, that, to the colony itself, they are not informed that any missionary has yet been sent. The Board would respectfully but most earnestly, call the attention of the religious denominations and the missionary societies to these inviting fields. Here, in truth, they are whitened for the harvest, and the harvest itself is great, but the laborers are few. Additional and more substantial buildings for public worship are also required. To provide the three thousand inhabitants already there, and the increasing thousands who will soon be there, with plain but convenient and substantial houses for the worship of the living God, the churches in our highly favored country have but to act upon the subject, and the work is done. The proper duty of the Board does not embrace this object, but they pledge themselves to promote it, by affording every facility for the transmission of funds; by the countenance and support of their agents at the colony; and by the donation of suitable ground, wherever it has not been previously disposed of.

The Board cannot leave this branch of the subject, without also presenting the wants of their infant Colony to the American Sunday-school Union, and the American Tract Society. From the American Bible Society they have repeatedly received supplies of bibles; and the Board are confident that all these honored institutions, so truly national in their character, will regard with interest this Colony of pilgrims, just leaving the land of their own birth to repossess the land of their ancestors.

The founders of the Am. Colonization Society, were too well acquainted with the magnitude of the undertaking—they were too well acquainted with the history of similar undertakings in past times, to calculate on continuing this noble enterprise without meeting with discouragements and trials, requiring all the energies of its friends to sustain the cause. If misfortunes have attended the early progress of all new colonies, can we reasonably expect, out of rude materials and with limited means, to found a colony which shall stand alone in the experience of an uninterrupted prosperity? At this time, the Managers will not disguise the fact, that the affairs of the Society have come to a crisis. On one side, the institution has been assailed in terms which they will not repeat, as being friendly to the continuance of slavery. On the other side, fears are expressed that this institution is an abolition society, and nothing more. It is out of place here to answer these contradictory objections. The Managers will at present content themselves by saying, that both these charges are equally false. The Colonization Society, acting under its constitution, as its Board of Managers has often said, has but a single object in view, which is to build up a colony, in Africa, of free colored men, sent there with their own consent.

Another very prominent element of discouragement exists in the present state of the funds of the Society. On this point the Board have exhibited all the facts, and the friends of the institution know the worst. But while the Board refer to the difficulties with which the colonization cause is surrounded, they respectfully submit, that, taking the whole into consideration, there is no serious ground for discouragement. Having truth on its side, the attacks of enemies will leave the cause uninjured; and a rigid and economical administration of its funds will in a short time relieve it from embarrassment.

In regard to the funds of the society, it is the duty of the Board to be explicit, and to state clearly their future course. It is their intention, as it is clearly their duty, as fast as their ability will permit, to liquidate all their debts, by the application of every sum, above what may be necessary to keep the colony from going backwards. The colony must be sustained by all necessary supplies; the cause of education, and the cause of agriculture there, cannot, will not, be neglected.

There is one measure adopted by the Board, which, if successful, will relieve the funds of the Society from all present embarrassment, and leave its current receipts to be applied to the great objects of building up and improving the colony.

The debts of the institution, as already stated, amount to $45,646 22. To meet the just claims of the creditors, the Board propose the creation of a stock of $50,000, bearing an interest of 6 per cent. payable annually. For the payment of the interest annually, and the gradual payment of the principal, it is proposed to establish a sinking fund of $6,000 per annum. To this fund they will pledge the first proceeds of all their legacies, donations, and contributions.—Should this plan meet the approbation of the friends of the society, and the stock be all taken up, the funds of the Board would at once be relieved, and the payment of the whole stock, with its interest, would, in less than twelve years, be redeemed by the annual payment of $6,000. Should the funds of the society be sufficient, the whole may be paid in a shorter period. The measures of economy already matured by the Board, will annually save nearly that sum. To the creditors of the Board, they submit whether certificates of this stock would not be better than the present evidences of debt in their possession. Unless this stock be taken up by the friends and creditors of the Board, it is quite uncertain when it will be possible for the Board to make payment, however desirous to free themselves from all embarrassments. Until, therefore, the Board know whether this measure will be sustained, their operations for the future must depend on the following contingencies.

On the supposition that this stock will not be taken up, the Board, then, can only continue the Colony in its present condition. In their exertions to pay their debts, they believe it is their solemn duty to take care that the Colony do not retrograde. On this contingency, the ordinary receipts will, in time, relieve their finances, and then the Colony will again take its forward march.

But, on the other and brighter result, the Board would at once be able to discharge existing obligations, and thus be left at liberty to devote all their means to the prosperity of the Colony.

In that event, the Board will distinctly state what are their intentions and their views.

1st. Experience has demonstrated that the utmost care is necessary in the selection of emigrants. It is now the deliberate decision of the Board, to send none to the Colony until those of suitable age are formed into temperance societies. From this, they will in no instance depart. In accordance with these principles, a careful inquiry shall be instituted into the moral character and industrious habits of each adult emigrant. With such materials for colonists, there will be no risk in sending whatever numbers the means of the Board will justify.

2d. All measures for the promotion of a complete system of education, will claim from the Board their constant and unremitting attention. On this subject, vital as it is to the best interests of the Colony, the Board are cheered with the knowledge of the fact; that their able co-laborers of the New York State Colonization Society, have already decided 'to assist by laying the foundation, and rearing the structure, of a complete system of education within the limits of Liberia.' Most cheerfully will this Board cooperate with them, and with all other friends of the measure, in carrying forward this great enterprise.

3d. Since their re-organization, the Board have adopted various measures for the promotion of agriculture. From various circumstances, not always under the control of the Board, the cultivation of the soil has heretofore been too much neglected. The importance of this interest to the Colony is admitted by all, and from the Board it shall receive constant and continued care and encouragement.

4th. Having these prominent and vital principles constantly in view, it will be the untiring effort of the Board to make Liberia a desirable home for the free man of color. To this class we address no argument to induce them to leave the United States. We have no entreaties to offer. We trust, in a short time, that facts will supersede the use of arguments, and an enlightened self-interest render all entreaties unnecessary. We say distinctly, we want none to go there but men and women of good morals, of industrious habits, and friends and members of the temperance cause. As far as we have the power, we will permit none of a different character to go. We express our deliberate judgment that, by carrying out these principles, Liberia will soon become a desirable home for the free colored man; and that, so soon as it becomes so, he will go there, in most cases, at his own expense.

But, whether the plan for the issue of stock succeed or not, it is absolutely necessary that former contributions be continued, and even increased. To all the friends of the cause, the Board would present the subscription list so nobly commenced and patronized by that distinguished friend to the cause, GERRIT SMITH. They do earnestly entreat all their auxiliary societies to make an effort to advance the noble cause in which they are laboring with us. The Board would also respectfully request all the churches to take up collections on the day sacred to the freedom of our beloved country, in aid of an enterprise which carries with it blessings so rich and so great. To their female friends the Board are confident the appeal will not be in vain. Already has their beneficent example, in cherishing this sacred cause, given health and encouragement to all the efforts of its friends. A general effort is all that is wanting to advance the interests of the institution onward to that high ground it is yet destined to occupy.

In conclusion, the managers believe that the success and final triumph of the colonization cause, under the blessing of Heaven, rest now with its friends. The Board are perfectly willing to leave it there. For themselves, they are not discouraged. Acting on the principles contained in this exposition, and availing themselves of the aids of past experience, they believe that the present crisis will pass away and leave their enterprise uninjured; and above all, they would look for, and rest upon, the blessing of heaven, which, heretofore, has been so richly experienced. By order:

JAMES LAURIE, *President, pro. tem.*
R. R. GURLEY, *Secretary.*

From the Southern Religious Telegraph.

How to "Get Religion."

The very head of this article may induce some who will see it, to lay down the paper without reading it. It is not uncharitable to suppose that there are those who are not in a mood to listen to a few plain brief remarks about "getting religion." If any such should glance at this introductory paragraph, let them not overlook what follows, from the apprehension that we are about to deliver a dry and formal lecture. This is not our purpose. Our object is to point out a misapprehension, or perhaps we should say, a mistaken opinion, on christian experience, which prevails to some extent among men who on other subjects are intelligent and well informed.

The mistake to which we refer, is an indefinite notion that religion is a thing which they are *to get*, in some way or other, at some future favorable season. They do not intend to die without religion, at enmity with God, nor do they intend to do any thing very seriously on the subject, till the favored season arrives. They appear to regard religion not as a *work to be done, a service to be rendered every day*—but something indefinite to be obtained when it shall be their "good fortune to *get converted*." They do not appear to consider it their fault that they are not already converted; and they sometimes speak of those who profess conversion as very fortunate persons, and express the hope that they may in some way or other "get converted." It is common for them to say of this or that person, "he got converted" at such a time—"he's got religion."

The mistaken sentiment of which we speak has been propagated by the phrases which we have just quoted—"getting religion," "converted," &c. &c. These terms, to those who understand them literally, cannot convey any just ideas of christian experience, or of the way in which they should obtain peace through faith in Jesus Christ—but they do express erroneous notions. They speak of religion, not as that which *God freely bestows* upon the penitent—but as that which men "GET,"—not as a work to be *done*, but a something to be "*got*."

We do not object to the phraseology here quoted, which is often used, merely because it is unauthorized by the scriptures, but because it expresses ideas opposed to scriptural views, and favors and propagates misapprehension and error on a subject of infinite moment. In the Bible, religion is spoken of as the gift of God freely bestowed, or as the work of man. The graces implanted in a soul regenerated and made alive to God by the Spirit of truth, are heavenly gifts—are freely and richly communicated by the same Spirit. They are not rewards, which the sinner earns, or blessings which he "gets," by dint of effort, but blessings which God *bestows* on the undeserving. So they are represented in every part of the Bible. The exercise of these graces is the appropriate work of man, the service which he owes his God and Savior. In this view of the subject, religion is a work to *be done*—a service to *be performed*. When the Bible speaks of the origin of faith, it refers us to Jesus as its Author, as well as its Finisher; it speaks of it as the *gift* of God, freely offered and freely imparted to all who will now receive it, and calls upon them for the exercise of this grace in believing truth—truth given on evidence which nothing but voluntary blindness can reject.

Such is the two fold view of practical religion, of the religion received and manifested by genuine christian experience, which we find in the Bible. In its principles and spirit, it is the gift of God—none but God can bestow it upon the sinner; and it is found no where else in the universe but in Him. And as he freely communicates, by Jesus Christ, its spirit and principles to all sinners who will receive them, he justly calls upon all to exhibit this spirit in actions which correspond with it.

If religion, then, in respect to its origin, is a gift from God, and as it concerns man, a work to be done, it becomes all who do not intend to die in their sins, to *begin* the work at once, and persevere in it, and *finish* it. Let the profane swearer, the Sabbath breaker, and the scoffer remember that they can never have religion, by *"getting it."* It must be *done*—and it is the appropriate work of every day of their lives. It is a work in which "chance" and "good fortune" have no place nor part, and which will never be accomplished by waiting for a more favorable season. It is work enough for a long life—all that can be accomplished in every part of it. It demands unshrinking decision, vigilance that never sleeps, unceasing effort. Let them begin now, by turning from all their iniquities unto God. "Let the wicked forsake his way, and the unrighteous man his thoughts," [there are thoughts as well as actions to be repented of,] "and let him turn unto the Lord who will have mercy upon him, and to our God, who will abundantly pardon." It is in this way the Bible teaches men to *live* religion; for true religion is life, spiritual and eternal life.

From the Christian Intelligencer.

Preaching Christ.

"Were I to preach again," said a dying minister, "I would preach *nothing else but Christ!*"—But how shall this topic be expanded to fill up the sphere of a preacher's studies? In answer to this I would say that the subject has glories in variety sufficient to exhaust the talents of an angel—to fill up the anthems of eternity! Permit me to say then, 1st, Christ must be preached in all the glories of his person. Not in the dry metaphysical language of the schools, but in the glowing language of the scriptures—"Christ the wisdom and power of God—the first born of creation!—God manifest in the flesh!—He who was with God, and was God, and thought it no robbery to be equal with God; or to receive the worship that was alone due to the Deity.

2d. Preach him in all the fulness of his merit—the infinite sufficiency of his atonement. "We preach Christ crucified." "I am determined to know nothing among you, but Jesus Christ and him crucified!"

3d. Preach over all the doctrines that he taught—all the precepts that he delivered—all the virtues and graces that he exhibited—"Who hath set us an example, that we should follow his steps." Aim not, however, to be more evangelical than the Savior himself—refine not on Scripture truths; but exhibit them with simplicity—with ardor—with unction, as he did who said, "I am determined to know nothing else."

4th. Preach Christ experimentally—show how every part of Christian experience depends on Christ. He is the life that animates the soul—the light that irradiates it—the food that nourishes it. "To live," is with the christian nothing more than to experience Christ, and to exhibit Christ; and as to death, it is Christ that makes that to be eternal gain. Hear the expiring martyrs in the flames, rapturously exclaiming, "none but Christ—none but Christ!"

5th. Preach Christ as the glory and happiness of heaven. The Sun of Righteousness is the only luminary there; and never shall he set again in clouds and blood. The rain-bow round about the throne is but the reflection of his perfections; and Christ is the only name that floats on the songs of angels through the ethereal space; and shall continue to float down the tide of eternal ages!

But this is only one view of our subject—it regards the preaching of Christ directly and explicitly; there is a way in which every fact of scripture, either principal or incidental—every character—every type—every circumstance of the Bible may be made to exhibit Christ. It is remarkable that of all the scriptures quoted from the Old Testament in the New, how few there are which are not either directly or indirectly applied to Christ. Not indeed that they all referred primarily to him; but a mind truly spiritual sees Christ in every thing and is continually reminded of him by every surrounding object; while at the same time he is guarded against every mean, puerile, or ridiculous image, which might degrade the name, "which he delights to honor."

Let me attempt to illustrate this: when the classical traveler arrives in Greece or Italy, every place he comes to, reminds him of some deed of heroism—exhibits some monument of taste, or brings to his recollection some striking passage from a favorite author. So it is with the Bible christian. All his travels are on consecrated grounds; and every incident furnishes him with a classical allusion [if I may so speak] of Christ.—Not a foot of the Holy Land on which the Savior trod, but has left the impressions of his power, his wisdom, or his grace.

Again, the christian preacher may enter the whole kingdom of nature among his common places.

"The whole creation can afford but some faint shadows of his Lord.—Nature to make his beauties known—must borrow colors not her own." When therefore he has exhausted all the riches of the earth and seas—all the glory of the sun and stars—still he finds a deficiency of illustration—"Nor earth, nor seas, nor sun, nor stars—nor heaven his full resemblance bears:—His glories we can never trace, till we behold him face to face."

But I would conclude. I hope enough has been said to evince the copious nature of the subject which I have recommended, and I earnestly desire that ministers of the gospel would sonsider the subject in all its importance to themselves and to them that hear them. Wo is to the minister that preaches not Christ. J. G.

OPPOSITION OF THE WICKED A PROOF OF CHRISTIANITY.—The Christian religion must be from God, because its principal assailants are the vicious and profligate.

I do not affirm that all infidels are profligates but it is nearly, if not exactly true, that all profligates would willingly be infidels. If it should be asked why, if Christianity be sustained by unanswerable evidence, is it not more generally embraced? I would reply "this is the condemnation that light has come into the world and men have loved darkness rather than light, *because their deeds were evil.*" The love of evil excites a dislike to the Gospel and a reluctance to to come to it, lest the evil should be reproved. This religion whose unsparing denunciations are continually issuing against vice in all its forms, can exist only in social union with virtue. No wonder then, that the profane, the impious, the cruel, the envious, the covetous, the intemperate, the fraudulent, and the licentious should renounce this religion. It condemns their practices and they retaliate, by impugning its character; if it be true their ruin is inevitable, and hence it ministers to their present peace, to flatter themselves that it is false. Look abroad and judge for yourselves if this religion is not most bitterly assailed by those whose deficiencies in virtue would be exposed by the closeness of its scrutiny. Ignorance may induce a rejection of the Gospel, but vice is the mere prolific source of scepticism, and hence as it has been remarked by the justly celebrated Wilberforce, infidelity is more a disese of the heart than of the understanding. In a word, that religion which is the subject of inpious jesting and profane mockery among the profligate, comes home to my heart, from that very circumstance, with an additional and forcible recommendation of its divine authority.—*Rev. Wm. Engles' Plea for Religion.*

GOD MUST BE LOVED IN CHRIST.—"Whatever men may boast of their affectionate endearments unto divine goodness, if it be not founded in a sense of the love of Christ, and of the love of God in him, they are but empty notions, they flourish withal. Their deceived hearts feed upon ashes. *It is in Christ alone that God is declared to be love.* Without an apprehension of this, none can love him as they ought. In Christ alone, is truly represented to us that infinite goodness, which is the peculiar object of divine love; represented, too, without any such deceiving phantasies, as the workings of fancy, or deprivation of reason may impose upon us."—*Abridged from the Treatise on the Glory of Christ.*

REV. DR. SIMPSON.—This very worthy minister was for many years tutor in the college at Hoxton, and while he stood very low in his own esteem, he ranked high in that of others. After a long life spent in the service of Christ, he approached his latter end with holy joy. Among other expressions which indicate his love to the Redeemer, and his interest in the favor of God, he spake with disapprobation of a phrase often used by some good people. "Venturing on Christ." "When, said he, I consider the infinite dignity and all-sufficiency of Christ, I am ashamed to talk of venturing on him. Oh, had I ten thousand souls, I would, at this moment cast them all into his hands with the utmost confidence." A few hours before his dissolution, he addressed himself to the last enemy, in a strain like that of the apostle's, when he exclaimed, "O death where is thy sting?" Displaying his characteristic fervor, as though he saw the tyrant approaching, he said, "What art thou? I am not afraid of thee. Thou art a vanquished enemy through the blood of the cross."

REV. JAMES DURHAM.—This excellent man, when on his death bed, was for some time under considerable darkness respecting his spiritual state, and said to Mr. Carstairs, "After all that I have preached or written, there is but one Scripture I can remember, or dare grip: tell me if I dare lay the weight of my salvation upon it; 'Whosoever cometh unto me, I will in no wise cast out.' Mr. Carstairs very properly answered, "You may depend upon it, if you had a thousand salvations at hazard."

SELDEN.—"I have taken much pains," says the learned Selden, "to know every thing that was esteemed worth knowing among men; but with all my disquisitions and readings, nothing now remains with me to comfort me, at the close of life, but this passage of St. Paul, 'It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners,' to this I cleave, and herein I find rest."

PERSECUTION.

The Saviour in the beatitudes pronounced those blessed who should be reviled and persecuted for their attachment to him, and while a worldly observer might suppose they had good reason to mourn over their lot, he calls upon them to rejoice. The truth is that although they might lose *for* him, he had provided that they should never lose *by* him.—"*Great is your reward in heaven.*"

ANXIETY.

Take no thought [be not anxiously concerned] *for the morrow.* As it is not certain what to-morrow's evils may be, it is better not to meddle with them till they come: and if it were certain, it is folly to double the burden of to-day's misery by adding to-morrow's to it.

FAITH.

A *finite* mind can never comprehend the Infinite One: but it is the hapiness of the *pious* mind that it can trust Him when it cannot trace Him.

Do what you can, to induce others to do what they ought. Take care lest while you are going towards heaven by your resolutions you go towards hell by your conduct.

From the Cincinnati Journal.

Cleland on Campbellism.

No. III.

'Water gives the soul promotion,
Water is the healing lotion,
Water purifies the nation,
Water is regeneration.'

Dr. Cleland has, in several places, shown how highly our noted reformer prizes the *watery* element. It occupies, if possible, a more prominent place among his 'indispensables' than number six among Thompsonian nostrums. His followers, poor souls! must pass the watery ordeal, cold or hot, or be doomed—Mr. Campbell knows not where. Hear the pious reformer's expressions of sympathy for certain persons who have not embraced the 'gospel in the water.' 'Infants, idiots, deaf and dumb persons, innocent pagans, wherever they can be found, with all the pious Pedo-Baptists, we commend to the mercy of God.'

The following extract from Dr. Cleland, will show the readers of the Journal some of the sentiments, as well as the wonderful logic of this visionary reformer. Our author has placed the subject in its true light. The following is designed to show the miraculous effects of physical immersion.

"Like a strong impulse given to a ball which puts it into motion, immersion for the forgiveness of sins, carries the mind forward far beyond the experiences formerly demanded as preparatory to immersion. A change of state so great, so sensible, so complete, so sudden, operates more like the ancient cures, than the cold, dark, and tedious mental regenerations of the philosophizing theologues.'

This, by the way, is a plain specimen of the burlesque and ridicule against internal, experimental religion, abounding in the writings of this visionary theologue. But now for the analogy or illustration. 'He that passes from Virginia into Pennsylvania, passes over a mere geographical line, without scarcely perceiving the transition; but he that passes from Virginia into the state of Ohio, by swimming the river, the natural and sensible boundary, immediately realizes the change.' Truly what a flood of light is here! Let us examine it for a moment, and see how soon it turns to mere vapor. Suppose the Virginian can obtain an estate of the same value, either in Pennsylvania or Ohio, by going after it, do you suppose that he would not greatly prefer crossing, as he could do with facility, a geographical line, as in the former case, than to encounter, as in the latter, the toil, and the risk of his life too, in swimming the Ohio river, when the object is of no more value? Is not a title to an estate as good in Pennsylvania as in Ohio! Is a man any more a citizen of Ohio by swimming her great river, than he is of Pennsylvania by crossing easily on foot, or on horseback, or in a stage, not 'a mere imaginary,' but a plainly and definitely marked line, the long established and well-known chartered boundary of the state!" p 53.

It appears then, that our reformer's Elysium, as was once shrewdly remarked, is on a seagirt isle, and his followers must swim or not reach it. Who can fail of following this western Brahmin to his wonder-working Ganges—the Ohio river, or any of its streams, if they are large enough—or in fact to any stagnant, filthy pool, [for he has consecrated every collection of water three feet deep and six feet long]—I say who can fail of following him to his "bath of regeneration," into which if we are "buried by immersion,"

"Up we'll come in garments white,
Holy as the saints of light."

Kind reader, if you think that I do the reformer injustice, please to read another extract from Dr. Cleland.

"Campbellism *is near akin to Popery*. Let any one read the above quotations from the Harbinger, and compare them with the following extract from the 'Abridgement of the Christian Doctrine,' a Catholic production, by Bishop Hays, approved by archbishop Maucal, and he will see a very striking family likeness. 'Baptism,' says the Papist, 'brings to the soul sanctifying grace—washes away the guilt of original and actual sin—gives a new and spiritual birth—makes us christians—entitles us to actual grace—preserves the sanctity gotten at baptism, and gives a right to eternal happiness.' How remarkably does this harmonize with the following sentiment of the Harbinger, p. 44: 55. 'Immersion * * * *saves* us, by cleansing * * * the conscience from its guilt.' 'Peter taught all the saints in Pontus, &c. * * * that in immersion a person was purged from all his former sins.' 'When the baptized believer rises out of the water, *is born of water*, enters the world a second time, he enters it as innocent, as clean, as unspotted as an angel.' Mirabile visu!—*Wonderful to behold!* What a host of innocent, clean, unspotted *angelic Campbellites* is to be seen all over the land! especially since the commencement of the cholera.* Behold, a 'generation that are *pure in their own eyes*, and yet is *not washed* from their filthiness." pp. 53, 54.

On reading the above extracts from the Catholic production and the Harbinger, and finding the sentiments so perfectly in unison on the main point in our reformer's creed—viz. *water*—a question arose in my mind whether there would not be a new *junto* formed, by adding what Mr. Campbell terms another 'description' to the recently organized coalition of Campbellites, and Stoneites or Newlights. Our reformer says, concerning the Newlights and himself, they 'are in the same spirit, on the same foundation,' and can see 'no reason why they should not be the same family.' We have already seen that he and the Catholics are, with respect to what he considers the basis of christianity, 'in the same spirit, on the same foundation,' and we 'can see no reason why they should not be the same family.' What a magnificent *tripod* this would be, made up of Campbellites, Newlights, and Papists!

We will take leave of our author, by tendering him our sincere thanks for his successful efforts in exposing the intrigues of one who has endeavored to 'beguile unstable souls,' and succeeded to a lamentable extent. If all who have it in their power, will labor as faithfully as Dr. Cleland to check this pernicious heresy, it will soon cease to trouble the 'hearts of the simple.' And if christians, who live where it prevails, would take pains to have Dr. Cleland's pamphlet circulated and *read*, it would tend sensibly to check this moral plague.

FAIR PLAY.

*Dr. Cleland alludes to the fact, that when the cholera prevailed, great numbers were 'immersed for the remission of sins.' Then Campbellism flourished.

MORMONISM.—We learn that some good people in our vicinity have recently embraced the views of the Mormons, and are quite strong in the faith. To them we have little to say. We trust that a few nights of quiet sleep will sufficiently compose them for sober reflection, and scatter the vagaries of a distempered mind. We have been looking, with some degree of interest, to the region from which it originated for a full disclosure, in detail, of the facts and circumstances connected with this imposture. Such a disclosure, we learn, is soon to appear.

About a year since we were somewhat amused by the movements of one of the apostles of this new revelation. He had been exceedingly anxious to give utterance, in the college chapel, to the burden of prophecy which lay heavy on his spirit; and being discouraged from this, he was, within our hearing, revealing to a listener the fast-coming doom that awaited the fair village of Hudson, and bewailing in sadness the hardness of heart which prevented its inhabitants from attending to his timely warning. "Three days," so ran the vision, "and Hudson would be like the cities of the plain." This had been revealed to him a few hours before; and for aught we certainly know, he is still repining in his booth under the shadow of his gourd, watching what may become of the city; for his Ninevah is not yet destroyed.—*Ohio Observer.*

From the American Tract Magazine.

Tracts.

HIGHLY INTERESTING FROM BURMAH.

From Rev. W. Kincaid's Journal of a Missionary tour of 700 miles up the river Irawaddy, with two native preachers and other Burmans.

This tour occupied *fifty-four* days, from April 6, to May 30, 1833, in which they passed through about *three hundred Burman cities or villages*, where they preached and distributed about 15,000 Tracts.

At *Zo-loon-thoung*, Ko Shoon and Ko Sanlone, the native preachers, continued preaching to different groups till near night. The people are eager to hear and get books. One man says, many months ago he got a book at Rangoon, that told him about the eternal God, who made all things, and about Christ, who died for the forgiveness of sin. He says, the more he has thought of this, the more it sinks in him, that it is true.

At *Kewenoo* many asked for Tracts, and about 300 were given away. The priests opposed us bitterly.

At *Langen* we spread ourselves into different parts of the town, preached the Gospel to the people, and gave 100 Tracts.

At *Danubu*, called on the governor. Gave him the Tract "*Golden Balance*," which was read, after which we had a long conversation. Three of the disciples were with me. They became bold, and preached Christ and the resurrection with such power, that no one thought of leaving till near dark. Continued labor on the following day. About 300 Tracts were given.

Effects of Mr. Judson's labours.

At *Ting-dau*, four men, who had heard the Gospel and received Tracts from Brother Judson, on his way to Prome, profess a decided attachment to the Christian religion. One of them said, that about six day's journey from this is *a Burman, who has two or three of our books, and is preaching the eternal God.*

At *Mey-an-oung* we gave away about 300 Tracts. Great numbers came round the boat and stood in the water, while I read and explained to them the catechism.

The Secretary of a City convicted.

Near this place the chief Secretary of the city came up and said the men should give up the books, and read no more. This waked up Ko Shoon and Ko San-lone. They said, "have you ever read about the eternal God!" He replied, "No." They read the "Balance," and then reasoned of the folly of Idols. He wished some passages in it to be read again; and then said, "These books teach the true God; and he would not be satisfied till he had got one of every kind, and would not let us *preach go till victuals was prepared and they had eaten.* Thus in one short hour this man's violence and opposition gave way to sober inquiry.

At *Tu-loke-mou* we found the people single-hearted and anxious to hear and read. Gave them 60 Tracts.

More Encouragement.

At *Pa-doung* hardly a man disputed, though their religion was picked in pieces before their eyes. About 500 asked for Tracts, and not a few declared themselves on the side of the eternal God. With a few we were much pleased. Before now, they had read some of the Tracts, and they listened to the way of life with eagerness.

At *Meu-day* we found an old disciple, baptized by Brother Judson before the war. About 400 asked for books; and we found many who knew there is an eternal God, and were anxious to know more.

Joyful discovery at Tharet.

At *Tharet*, while giving away Tracts to a crowd of people that lined the shore, a young man came near and said, "Will you give me St. John's History of Christ and the Acts of the Apostles!" It appeared that Brother Judson had given these books to him at Prome; but when the city was burned he lost them. I gave him the books and four Tracts. He immediately disappeared; but two miles above, came to the boat again and said, "There is a man in this city besides me, who believes in Jesus Christ, and he wants to see the *teacher*, and get *books*, but thinks the boat is away." We followed the young man; and how were we surprised and almost overjoyed to find a venerable old man full of faith and hope in Christ, though he had *no other teacher than St. John's History of Christ, and the View, accompanied by the influence of the Holy Spirit.* He said he had loved Christ for about two years, and his language was that of a man acquainted with his own heart. He spoke distinctly of the carnal and spiritual mind, and of regeneration. The young man had read the books received from brother Judson to this old man, and both, I trust, are born of God. To find two pilgrims in this great desert—to hear them speak so boldly and decidedly of their love to Christ, in the presence of more than 40 persons, filled me with joy.

From the Foreign Missionary Chronicle.

Mission to Northern India.

Letters from our missionaries, dated *Calcutta, Nov.* 1, have just come to hand. As the present No. was just going to press on their arrival, we must content ourselves with a summary of their contents. Our dear brethren, after having encountered a very severe storm at sea, in which for a time there seemed but a faint hope of their being able to weather the dangers of the ocean, arrived at Calcutta, on the 15th of Oct., and were kindly received into the family of the *Rev. Mr. Pearce*, of whose kindness they speak in the strongest terms of affection. We regret very much to learn that the *state of Mrs. Lowrie's* health was such, on their arrival, as to promise but little hope of her recovery; a fact which will cast a shade of gloom over every circle in which that excellent and devoted woman was known in this country.

After conferring with the friends of missions and making the most diligent inquiries, the brethren were about concluding to fix for their station upon "*Umbala, Zoodiana*, or some other place in the *Punjah*, or territory between the *Jumna* and *Sutledge* rivers. This territory, they observe, "is under the protection of the English government, though the chiefs enjoy a kind of independent authority. The people north of the Sutledge in the territory of Lahore, are under the influence of Runjeet Singh, long the most formidable enemy of the British, but in friendship at present. They are all one people on both sides of the Sutledge, called Seiks or Sikhs, speaking the same langnage, the Punjrbee, having the same religion and the same customs." They have it in contemplation to commence immediately on their arrival, an English school, "with a view of ultimately forming an establishment, similar in many respects to the seminary at Batticotta, in Ceylon."

They speak with affection of Mr. Winslow of the Ceylon mission; who was at Calcutta waiting for a passage to this country, and they also express their gratitude to the captain and officers of the ship Star, for the "kindness and respect with which they were uniformly treated." "We should be grateful," says Mr. Lowrie, "for the continued cheerfulness with which we are enabled to go forward in what appears to be the path of duty. I have already mentioned the state of Mrs. L.'s health. I am truly grateful that her mind is full of peace, having no regret on account of having chosen this kind of life, and having no solicitude about the future. If I am to be left *alone* in this world, it will no doubt be for the best, and I would try to go forward in the way of duty, looking for comfort and peace only while in the path of obedience." The feelings of the missionaries on approaching India are thus described by Mr. Lowrie.

"Hoogly river, 40 miles below Calcutta, October 14, 1833.

"My dear Sir,—On last *Friday* we took a pilot, [having met with no incident of special interest since my last date,] and we are now slowly making our way up this adored river of muddy waters. Our progress up the river is very slow on account of calms and unfavorable winds at this season of the year, yet we hope in two or three days to reach the end of our voyage. You may easily suppose that we feel truly grateful that our period of ship life is so near its close, and that amidst dangers seen and unseen, the unseen but ever present hand of the Lord has hitherto been our protector. It is true we cannot yet know how the Lord will dispose of us, but we trust that in due time he will conduct us in a plain way to the very place he designs that we shall occcpy in his vineyard. The millions of India! what an immense number of immortal souls! And how deep their degradation! The banks of this river, now that we have got higher up than the marshes near the sea, appear to be so thickly studded with thatched cottages as to convey the idea of a continued village in the midst of Cocoa and other trees—while many boats of fishermen are constantly seen plying to and fro on the river. Many of the natives here visited our ship for purposes of traffic—and however correct descriptions may be, the impression they leave on the mind, is uot at all equal to the actual seeing of these people. Truly their appearance is such as must excite piety. Naked, except a small cotton cloth around the lower part of the waist—poor, destitute of every kind of food, except rice and fish—ignorant and degraded—their condition in this world seems feebly to point out their mournful prospects for the future. Yet there is a pleasing expression of mildness and vivacity in their countenances which would awaken interest in them, although there were no higher principles to call forth our sympathies and our exertions. The actual sight of these poor beings—the being among them—and feeling that these poor, poor pagans, are nevertheless our fellow creatures, and equally capable with ourselves of love and praise to God and of enjoying the blessings of devotion—has confirmed all my wishes and purposes of living for their benefit as far as God gives me grace and opportunity. How I should rejoice to understand their language, and to begin at once my labors among them."

Mr. Lowrie adds: "You will be grieved to hear that *Rev. Dr. Carey*, the venerable Baptist Missionary, is supposed to be near the close of his long, laborious and useful life. He has had several attacks of paralysis which have very much weakened his strength; until now no hopes are indulged of his recovery."

REVIVAL INTELLIGENCE.

Seldom have we had so many original notices of these blessed visitations to cheer our columns.—They speak in most expressive language to the churches of this city and its immediate vicinity.—Is its import understood and *felt*?—*Portland Mirror.*

BATH, ME.—*To the Editor of the Christian Mirror*,—Our protracted meeting closed with the Sabbath, [I mean as to assembling in the day time, for our morning and evening meetings have been continued, without intermission, till the present time.] On the succeeding Monday evening our Baptist friends commenced a protracted meeting, which continued eight or nine days. A little before they closed, our Methodist friends began a series of meetings of the same kind: and when it had been continued about a fortnight we commenced another series of religious meetings which continued during four days, consisting of the same number and kind of services each day, as during the first protracted meeting; and after these were ended the Baptist church held a second protracted meeting, of a few days continuance. These meetings, which together amounted to forty days of solemn assembling, were evidently attended by a divine blessing in each of the denominations, and very considerable accessions will, I trust, be made to each of the churches, of such as shall endure to the end.

How many have been hopefully converted among us I am not able, at present, to say; but I suppose it would not be extravagant to reckon them in all the societies, at nearly or quite two hundred, and the work is, I trust, still going forward.

CRANBERRY ISLES.—We have been favored with the perusal of a letter written by a young man, to his relative in this city, dated March 15, 1834, from which we take the following interesting extract:

I returned safely from Cranberry Isles, last Tuesday. * * * The prayers that you have been offering up to God, for so many years that he would have mercy upon the people of Cranberry Isles, he has abundantly answered. There has been a glorious revival of religion among them. And believe it is a real work of God. A wonderful change has taken place. The very foundations of society have been shaken. Old things among them have passed away, and all things have become new: Backsliding Christians have been reclaimed, and aroused to their duty—stout hearted, proud, ungodly sinners, have become as little children; some of all ages and characters have been brought into the fold of Christ.—And will it not rejoice your heart when I tell you that E—— and her husband are both rejoicing in hope! They have both given undoubted evidence that their hearts are changed. Mr. M. has erected the family altar. H. and E. both call upon God in prayer. Oh, it would rejoice your heart, could you hear them speak of the goodness and mercy of God to their souls, and urge their impenitent friends to come to Christ. The whole number of converts is between 50 and 60. I thought it would be interesting to you to know some of the names, so I give the following list. [The list includes more than fifty names.]

CASTINE.—*Extract from a letter.*—The protracted meeting recently held here, seems to have been blessed of God.—There are several cases of hopeful conversion, and some are inquiring, "what must we do to be saved?"

The interest does not appear to abate.—In due time, you will doubtless be furnished with a particular statement from the proper source. I barely allude to the subject that you may know that the Lord has not forsaken us. A brighter day seems to be dawning on the churches in our State than has been witnessed for some time past. Let us continue to pray, "O Lord, revive thy work."

BRUNSWICK.—*Postscript to a letter received early in the week.*—We are now in the midst of an interesting protracted meeting here. Much interest is excited here both in the College and in the Village. Several of the students are more or less anxious for the salvation of their souls.—*Portland Mirror.*

SOUTHINGTON, CONN.—The number of those who have turned to the Lord it is impossible to state with precision. Probably there are not less than two hundred and fifty at the present time, who hope that they have done so. Of these sixty-eight have united with the church, and sixty now stand propounded. The converts have been of all ages from twelve years old to seventy-five; and of various grades of moral character, from those who like the young man in the scriptures lacked one thing only, to those who openly set at nought the obligations of the gospel, and lived in total neglect of the duties of morality.—*Connecticu. Observer.*

WILLINGTON, CONN.—The following letters from Rev. S. S. Mallery, pastor of the Baptist church in Willington, we copy from the Christian Secretary. The first is addressed to the editor of that paper, and the other to Rev. G. F. Davis, of Hartford.

WILLINGTON, March 11, 1834.

I have the pleasure of informing you that within a few weeks, the Lord has commenced a work of grace among the people of my charge. The present aspect of things among us is very animating and encouraging. Christians are revived, converts are rejoicing in hope of mercy, anxious souls are weeping, and stout-hearted sinners are beginning to tremble.—Last Lord's day week, I had the happiness of administering the ordinance of baptism to seven of the dear youth from our Sabbath school, who have lately embraced the Saviour. From twenty to thirty have been converted from the error of their ways, by the Holy Spirit, and a much larger number are inquiring the way to Zion with their faces thitherward. The good work is spreading, and we are encouraged to hope that it will extend into every neighborhood and family in the town.

WILLINGTON, March 17, 1834.

My Dear Brother Davis—You will rejoice with me that the revival among my people is still progressing in a powerful manner. The Lord is doing a great work in this town.—On Wednesday last, we commenced a series of religious meetings, which have been greatly blest to the conviction and conversion of sinners. This will be the sixth day, and we propose to continue them as long as Moses staid in the mount, should there be heavy laden sinners so long to fill the anxious seats. Although, on each successive day, numbers have left these seats in possession of a joyful hope in Christ, yet we see others come forward to take their places, so that the number increases every day. Yesterday, there were from sixty to seventy.—Our meetings are crowded, and solemn as the house of death. The people have, as much as possible, laid their worldly interests aside, that they may devote themselves wholly to the work. Previous to these meetings, there were about thirty converts in our congregation—and there are now probably over seventy. Nothing like the present work has ever been witnessed in this place before. Our former revivals were less extensive and more gradual in their operations.—Never has there been before in the church such a spirit of humble and penitent confession—such a readiness on the part of all to confess their backslidings, and take up the stumbling blocks. It has seemed as though God was saying to us as Joshua said to Israel, "Sanctify yourselves, for to-morrow the Lord will do wonders among you." Pray for us, my dear brother, that the good work may continue to increase. I rejoice to hear that the revival among your own dear people is advancing."

THE DEAF AND DUMB.—One of the conductors of the institution for the deaf and dumb at Danville, Kentucky, writes to us as follows:

"Within the past year two of our pupils have united with the church. They joined the denominations to which their parents belong. On the subject of sectarian differences, we never teach the deaf and dumb any thing more than the simple facts of the case.

"We dwell only or chiefly on the proofs of the existence of the Diety, and of the inspiration of the Scriptures; the great and evangelical truths of Christianity; the divinity and atonement of Jesus Christ; the original corruption of human nature; the necessity of its renewal by the Spirit of God, and salvation through faith in a crucified Redeemer.

"I believe I have said that the deaf and dumb are very susceptible of religious impression. I have never seen as many youths so universally impressed with religious feeling as I have witnessed among the deaf and dumb. Unless they are either defective in intellect, or totally corrupted before coming to the asylum, religious truth never fails to make its appropriate and *natural* impression. Their minds are usually blanks, deeply stained indeed by the corruption of the fall, but without any or a great deal of artificial corruption, and conventional, if I may so express myself, prejudice against religion. The *novelty* and sublimity of Christian truth are overpowering upon their *infant* intellects, and calls into existance all the best emotions of human nature.

"Our present course of instruction is the same as before detailed. There are two instructors, who alternate on the Sabbath. We have formed a little library out of the very simplest of your publications, and others as we come across them of a similar character, which we find very useful both in mental and moral improvement. I would warmly recommend the plan to other institutions. The books are given out on the Sabbath, and read through the week."

We are glad to learn that a course of lessons for the deaf and dumb is preparing for publication by the conductors of the institution, which will probably be important in the cause of general instruction.

The Kentucky Asylum is well supported by the State, and is prepared to receive any number of pupils at the charge of $100 annually, including expenses. It was endowed about eight years ago, by Congress, with a township of land in Florida, which, when sold, will enable the institution to take poor pupils from the adjoining States at a very diminished cost.—*S. S. Journal.*

TEMPERANCE.—Some of our subscribers, whose palate, it would seem, can better relish strong drink than wholesome admonition and reproof, are on the point of withholding their support from our paper, unless we say less on Temperance. In the spirit of perfect good will, we would advise such not to forsake us. We do not urge this on our own account; for in all charity for the Western Reserve, we hope we have few subscribers of this kind—but for the sake of those to whom we say it. We trust, if *they* will candidly look at the facts and suggestions brought forward on this subject, they will soon fall in with our views, and their own health, and the health of the morality in the community around them will be improved.

As respects the plainness of our language, we would say, that the wants of community require it. Most intelligent readers have no longer need of milk but strong meat; and it shall be our endeavor to furnish it for them. We are not in favor of denouncing while men will listen to persuasion. An attempt to compel men to abandon a course till they are convinced that 'tis wrong, is both unreasonable and impolitic. But there is a certain class of somnambulists who seem ever to be dreaming with their eyes open, and 'tis altogether useless to spend arguments before them till they are jogged out of their slumbers.—*Ohio Obs.*

THE ENGLISH DELEGATES.—We are happy to state that the Rev. Messrs. Andrew Reed of London, and J. Matheson of Durham, whose appointment as delegates of the English Congregational Union to various ecclesiastical bodies in this country, was mentioned in our last, *arrived* here on Tuesday of this week, after a very short and agreeable passage in the packet ship Europe. The 3d Presbytery of New-York, being in session, appointed a committee to wait on them, and on Thursday they were introduced to the Presbytery and took seats with us as corresponding members.—*N. Y. Evangelist.*

MISSIONARY CHILDREN.—Mr. Winslow has brought home from Ceylon ten children of the missionaries, to be educated in this country. Three are his own, two of Mr. Poor, two of Mr. Meigs, one of Mr. Woodward, and one of Mr. Spaulding. We understand that there is yet no definite provision for some of them. An opportunity for the benevolent.—*Ib.*

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, APRIL 23, 1834.

Hints to Sabbath School Teachers.

In order that the greatest possible amount of good may be effected by the labors of Sabbath School Teachers, it is of the last importance that they should have a proper sense of the awfully great responsibility which rests upon them. It is to be feared that many who are engaged in this benevolent enterprise, have very inadequate views of the nature and importance of the work they have undertaken. The writer, who has had the privilege of laboring several years in this noble cause, well remembers how light were his own feelings and imperfect his views of the true character of the important work on which he was entering; and he may be permitted to say, that he hopes he shall never forget, that engaging in this blessed work,—although at the time he so little understood its true character,—was made, by the blessing of God, the means of his indulging a hope of eternal happiness, through Jesus Christ.

It has been remarked, that Sabbath School Teachers, next to ministers of the gospel, give the most efficient aid in promoting the kingdom of Christ. And it seems to us, that the assertion is by no means rash. If then this be so—if this station is so important and so responsible, how does it become those engaged in this sacred work, to examine the motives which have induced them to undertake it; and if they discover they are improper, discard them, and begin to feel that they have taken an elevated stand, that they are engaged in the Lord's work, and strive by all the means they are possessed of as teachers, to win the souls of their respective charges to Christ.

The Sabbath School Teacher should be very assiduous to gain the affections of his class. Every one knows how much more welcome and profitable instruction is, when received from those we love and esteem. And to none is this remark so especially applicable as to children. Hence the importance of the teacher's using every proper means to win the affections of his pupils. This is an important point; and one which is too apt to be undervalued. The conscientious teacher who has an extensive knowledge of human nature, will always direct his first efforts to the accomplishment of this object; feeling that until it is effected, he can do nothing. Indeed it is difficult to conceive, how we can be useful in our intercourse with any one whom we do not approach with affection. The Sabbath School teacher or minister of the gospel who expects to be useful to the souls of his fellow creatures in the practice of an austere and dictatorial manner, must have a very limited knowledge of the human heart; and moreover, he has not "so learned Christ." How different a manner characterized the gracious instructions of our Divine Lord!

We shall recur to this subject in a future number.

THE PRESBYTERIAN PREACHER for April, contains two sermons by Wm. B. Sprague, D. D. of Albany, N. Y. One entitled, "The conduct of sinners tested by the rules of worldly wisdom;" from 1 Cor. 10: 15. The other is founded on Zech. 4. 10; *Who hath despised the day of small things?* and is an answer to conscientious objections against coming to the Lord's table.

THE AMERICAN NATIONAL PREACHER.—The March number of this valuable publication is occupied with two sermons from the pen of the Rev. Edward Hitchcock, Professor of Chemistry and Natural History in Amherst College. The subject of both is the "Nature of Intemperance in Eating;" founded on Jude 12. "Feeding themselves without fear." These sermons are designed as introductory to a series of discourses on the advantages of Temperance and the evils of intemperance in the use of Food. Professor Hitchcock appears to be at home on this subject; and we think it probable that his able pen is destined to commence a reform on a subject where reform is much needed. In a future number we shall present our readers some extracts from these judicious discourses.

☞ "H." on Moral Reform, shall appear next week.

ERRATA.—The following typographical errors occur in the two hymns in last week's paper, written to be sung at an address on Colonization:

In the last verse of the first hymn, second line, for "Nigortia," read Nigritia. In the third verse of the second hymn, for "Glad notes of joyful triumphs," read, "Glad notes of joyful triumph ring."

Foreign Missions.

Abm. T. Skillman, Treasurer of the Foreign Missionary Society of Kentucky, acknowledges the receipt of the following sum by the hands of Rev. J. D. Paxton, Secretary and Agent of said Society.

From the Hanging Fork Church, Lincoln Co. in full of their subscription, $18 00

Western Foreign Missionary Society.

Abm. T. Skillman acknowledges the receipt of Forty Three Dollars Fifty cents from Rev. J. H. Logan, being collections taken up in the Bethel church for the Western Foreign Missionary Society, located at Pittsburg, Pa.

For the Western Luminary.

"But Jesus called them unto him, and said, ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you."—"Whosoever will be chief among you, let him be your servant." Matt. 20: 25—7.

In communications from ministers published in the religious papers of the day, we very frequently read, "MY CHURCH," "MY PULPIT," "MY SESSION," "THE REV. W. A. B.'s CHURCH," &c. &c.

In a late Luminary it is said, that the Rev. —— stated that HE had received upwards of one hundred members to the communion of HIS CHURCH. Are not such expressions unscriptural and anti-Presbyterian? The constitution of the Presbyterian church gives to the church session the power to receive members; and in receiving them the vote of the pastor counts no more than the vote of an elder. If an elder were to say that HE had received members into HIS CHURCH, would it not sound strangely? From such expressions a plain man would understand that the churches, pulpits and sessions, all belonged to the minister; and that *he alone* received members. This may be the case in some other churches, but it is not yet so in the Presbyterian church.—Why then use such language?

X.

REMARKS.

We are glad that our valued correspondent, X. has adverted to the above subject. The expressions to which he refers are, in our opinion, unscriptural, and, *ergo*, anti-Presbyterian. We have been accustomed, however, in publishing accounts of the merciful displays of God's grace to his church, to give the narratives in the language of the writers, who are generally the pastors of the churches blessed. In giving these accounts, we often take the liberty of abridging and condensing, and sometimes we retain expressions which are not exactly in accordance with our own taste and judgment. In the cases referred to by X. however, we apprehend there has been no disposition on the part of the ministers to arrogate to themselves any power or authority not granted to them by the word of God and the standards of our church. They are doubtless mere inadvertancies, resulting from a loose and informal mode of expression. But, as remarked by X. they convey incorrect ideas to some minds, and should be guarded against.—EDITOR.

MR. EDITOR,—The Philadelphian of the 10th inst. presents a letter to the public, which was addressed to the Presbyterian, by N. E. N. of Baltimore. The caption is, "The Report confirmed." This letter shows in the most incontrovertable manner, what the Roman Catholics would do, if they had the power. They in Baltimore attended a Presbyterian church, and then raising a *row*, broke up the worship of the unoffending votaries, of the simple hearted friends of the true God. And what gave rise to this new display of their wrath and blood-thirsty spirit? Mr. Smith, who had once been the worshipper of *idols*, as other Papists are, and had openly renounced them, was about to preach the gospel;—this was all. Let the American people *take care*. I wish you to publish the letter of N. E. N., and request for it the particular attention of your readers. It carries truth on its very face. Yours, Z.

[The article referred to by Z. shall have a place in next week's paper.—ED.]

For the Western Luminary.

Lo the poor Negro!

Christian reader, has the colored man a *soul*? There are two millions such in the United States—thousands of them are dying every year! theirs is the *second* death. In the world of woe, they raise the everlasting cry, "I'm lost forever!" and upon whose skirts is their blood found!—upon the skirts of those for whom they labor. And why? Because they spend all their time in serving you, and you teach them not the way to heaven. You neither teach them yourself—nor employ others to show them the path of life; while if some kind heast had *clearly and intelligibly* pointed out that path, they would have trod therein with joy, and have gone to heaven rejoicing. Thus saith the Lord—Ez. 2: 18; "When I say to the wicked, thou shalt surely die; and thou givest him not warning, to save his life, the same wicked man shall die in his iniquity; but his blood will I require at thy hand."

What shall be done?

What ought Christians in Lexington to do for the poor African, who of the past may well say, "No man cared for my soul!" Thousands from your own city have gone to eternity, and with them bore that very charge to the bar of God. Christian—that charge will be

xamined. How will you answer it? It can't e done. But you can prevent another being anded in, by the lost spirit of some poor ser- ant in your employ. How can it be accom- lished!

Question answered.

Give them every Sabbath day the plain, un- arnished, simple, pure, *intelligible* preaching f the gospel. This you have never done. If is right for you to do it, every day which asses and that duty is neglected, you are add- g sin to sin, and wounding the bosom of the aviour.

A voice from the South.

The following is from the Southern Religious Telegraph. "If the pastors and elders of our hurches, if those who acknowledge the im- ortance of teaching the slaves the fundament- l truths of the gospel, will mature a plan, and nite their efforts in support of missionary la- ors among the blacks, some individuals al- eady known and approved as ministers of hrist, stand ready to enter this department of inisterial labor.

Lexington ahead.

The plan is formed. The man stands ready. Do the pastors and elders and members of our hurches say, "he shall be sustained!" Reader an't you answer the question in the Western uminary!

Foreign Items.

A letter from the Bishop of Exeter, to one f his clergy in Cornwall, relative to the urial of unbaptized children, has just been ublished. *The clergyman in question* had efused to bury a child who had not been aptized, but had been named by a Baptist inister, in consequence of which refusal reat excitement had prevailed in his parish, nd he wrote to the Bishop of his diocese or instructions in the event of such a case ecurring. The Bishop states in his letter, hat it will be the clergyman's duty to do s he has already done, the rubric express- y says "the office of the burial of the dead, s not to be used for any that die unbaptized." —*Courier.*—The Archbishop of York in *pre- isely like* circumstances, has given *exactly opposite* advice.

The Rev. Andrew Reed, of London, and the Rev. James Matheson, of Durham, have consented to visit the churches of the Uni- ed States, as the representatives of the Congregational Union of England and Wales.

A petition has been prepared by the dis- enters of the town of Maidstone, praying the House of Commons to discontinue the grant of 2,000*l.* annually distributed amongst neces- sitous Dissenting ministers. The petitioners state, "that they earnestly desire that minis- ters of the Gospel, both in their own and other Christian communities, should be respectably maintained; but that they regard the applica- tion of national funds to this purpose as an infringement of principles to which it is of the utmost importance to adhere."

The venerable president of the Bible Soci- ety, Lord Teignmouth, expired at his resi- dence in Portman Square, on Friday last [February 14th,] at the advanced age of 83.

Meeting of the General Assembly.

Office of the Board of Missions, } Philadelphia, April, 1834. }

As the period for the meeting of the Assem- bly is near at hand, we would remind the *Agents* of the Board of Missions, *Treasurers* of Aux- iliary Societies, and *all other persons* who have *monies to remit* for the use of the Board, of the favorable opportunity which will be afforded them of forwarding them to our Treasurer, by the Commissioners, who will soon be on their way to this city.

We would take the opportunity of stating to our friends and patrons, that at the present mo- ment we are *very* much in need of their assist- ance to enable us to carry on our operations. Our treasury is not only entirely *exhausted*, but *overdrawn* to the amount of several thousand dollars.* *We are destitute of the means of meet- ing our engagements with the Missionaries in our employ.* We are therefore obliged to make an urgent appeal to the *liberality* of the churches. The amount of aid pledged to our Missionaries is very small, but yet it is very important that we should be enabled punctually to redeem our pledge, as our Missionaries, calculating on what is pledged, often enter into contracts, which punctuality on our part, can alone enable them to meet. And as we are but the servants of the church in this matter, we look confidently to them to furnish the pecuniary resources requir- ed for this object. And shall we be *disap- pointed* in our expectations of assistance from them? We hope not.

Although we are obliged to say, that for some time back, our churches have not given us that encouragement which we think our- selves entitled to, as the Board of Missions of the Presbyterian Church, yet we are willing to take part of the blame for not sufficiently *acquainting them with* the full amount of our necessities, and the difficulties under which we labour. And now as we have briefly stated to the churches the true state of our pecuniary resources, shall we not rely with confidence on their liberality to furnish us with the funds ne- cessary to enable us to meet our engagements, and to proceed in our important work!

At least *ten thousand dollars* will be required for this purpose by the meeting of the Assem- bly. We beg leave, therefore, to recommend to our auxiliaries, and to the Presbyterian churches *generally*, the propriety of making *special efforts* to sustain us at the present time.

We hope that the amount usually raised by our churches, will be greatly *increased*, and that *not one* of our auxiliaries will remain indif- ferent to our pressing call, or consider itself un- able to render us any assis ance.

We now leave this matter for the considera- tion of the churches, trusting, that He who "loveth a cheerful giver," will incline his peo- ple liberally to contribute to this object.

JOHN M'DOWELL,
Chairman of the Ex. Com. of the Board of Missions.

☞ All monies collected for the Board should be forwarded to our Treasurer, Solomon Allen, Esq. 117 Chesnut street, Philadelphia. We hope all who may have money in their hands for this Board, will embrace the earliest oppor- tunity of sending it by the Commissioners to the Assembly.

Congressional Funeral.

The following is extracted from a letter to one of the publishers of the Frankfort *Com- monwealth*, by the editor of that paper, under date of "Washington City, April 2, 1834."

On yesterday evening, at about six o'clock General Blair, a representative in Congress from South Carolina terminated his life by his own hands. It has been thought by many that the General was in a state of derange- ment for sometime previous to his decease. He committed suicide by shooting himself through the head with a pistol. The act was done in the presence of Gov. Murphy of Al- abama, who a moment before was engaged in reading a letter to the General, in which he was interrupted by Mr. Blair's expressing a wish to take something to drink. Mr. Blair advanced to a table as if for the purpose he had just avowed—opened the drawer, took out a pistol and fired, before Gov. Murphy had any intimation of what he was doing. He fell dead without a struggle. Gen. B. is said to have been one of the largest and most athletic men in the United States—being above six feet and a half in height and very fleshy. In consequence of this event Congress abjourned in order to attend the funeral, which took place on this day, at four o'clock in the afternoon. I had never seen a Congressional funeral, and felt some desire to know how a solemnity of this kind was conducted. The coffin was borne into the Representative Chamber, where the members of the two Houses were convened—the pre- siding officers of both bodies occupying seats on the platform where the Speaker's chair is usually placed. The President of the Uni- ted States occupied a seat on the right hand of the Speaker's chair—foreign ministers on the right of the President—the two chaplains immediately in front of the Speaker—the officers of the houses on each side of the chaplains, and the delegation from the State of South Carolina occupying seats near the corpse, as mourners. A short address was delivered by the chaplain of the House, and the procession moved from the Capitol to the burying ground, which is between two and three miles distant. On occasions of this kind all the hacks and carriages in the city are paid for by Congress, and take those who unite in the ceremonies to the grave yard. In the present instance the number of car- riages amounted to about one hundred, and they presented a singular and inposing spec- tacle. At the grave yard, the body is not, as with us, deposited in a grave dug in the earth, but it is placed in a vault where it may a- wait the future disposition either of friends or of Congress. To bury a Congressman is attended with the cost of many thousand dol- lars.

The Election.

The election of Mayor and charter officers occupied Tuesday, Wednesday, and Thursday of the present week. We have never before seen so much excitement at any election. The Sixth Ward, which embraces the Five Points, and a large population of laborers of the low- est class, has been the scene of several bloody affrays. The following particulars are from the Journal of Commerce of Wednesday and Thurs- day.—*N. Y. Obs.*

From the Journal of Commerce of Wednesday.

THE ELECTION.—Never since we first took up our residence in New-York, has there been an election attended with such an excitement as the present. This is manifest in part by the immense number of votes deposited yesterday, and partly, we are sorry to say, by scenes of disorder and violence which are disgraceful to the city. A serious affray occurred in the Sixth Ward. It seems that 20 young men were del- egated from the 1st and 2d Wards to proceed to the Sixth, for the purpose of observing the aspect of matters there. No sooner had they appeared at the poll, than they were assaulted with clubs and brick-bats, which dangerously wounded several of their number. The recov- ery of one person is doubtful. Mr. C. Crolius, Jr. and several others, were severely wounded.

The High Constable was beaten off the ground, and was considerably hurt. It is said that an affray occurred between two men of opposite parties in the Bowery, about dusk, in the course of which, one of them was stabbed. In several other Wards there were bloody heads and tattered garments—and in general, we are told, an amount of intoxication truly deplora- ble. And this, be it remembered, is the first day. What is to come on the two remaining days, we will not undertake to divine. But we will say that if such elections occurred often, all our churches and Sabbath Schools and Tem- perance Societies, and all the other moral in- fluences which are brought to bear upon this population, would not avail to interpose an ef- fectual barrier against the overwhelming tor- rent of vice which would rush in upon us.

From the same of Thursday.

About half past 10 o'clock, a serious af- fray took place. the immediate occasion of which was a visit from the ship of the Inde- pendent Republicans, drawn by four horses, and manned by a number of sailors. Some of the mob threw stones at it. Upon this, one or two of the offenders were seized, and an attempt made to remove them. An assault for their rescue immediately succeeded, and the conse- quence was a general battle, in which several persons were knocked down and severely in- jured. Rumor exaggerated it into "five or six killed," and great numbers wounded. The af- fair was however somewhat serious, and emi- nently disgraceful. If, as has been reported, some individuals of high standing and influence were instigators of the outrage, we trust they will receive exemplary punishment.

Twelve persons were arrested for rioting, disturbing the peace, and obstructing the pub- lic authorities in the discharge of their duties. Ten of the twelve are Irishmen, and of the very lowest description. The timely arrest of these rioters, and the firm and determined bearing of the Mayor, who was efficiently supported by the Police officers, so far checked the spirit of turbulence, that the remainder of the day pass- ed over in comparative quietness.

Mr. Odell, the man who was stabbed in the 12th Ward, is not dead, as was reported, nor is any other person dead in consequence of these excessess.

Up to this time, half past 12 o'clock, the pol- ling has gone off without any rioting or vio- lence being committed, except in two instan- ces.

Half past one o'clock.

HORRIBLE WORK AGAIN.—A dreadful riot has taken place in Broadway, just above the Park, in which a large number of persons have been most seriously injured—some of them so much so as to endanger their lives. A little after 12 o'clock, the sailors belonging to one of the par- ties went up Broadway with their ship, the Con- stitution, and whilst passing the Masonic Hall, gave three cheers. They had scarcely done so, when several hundred fellows from the 6th Ward rushed up Duane street and attacked them most furiously. The Committee at the Masonic Hall came to the assistance of their friends, but the disparity of numbers was so great that they were obliged to retreat into the Hall, pursued by a large number of the mob. In a few minutes the Mayor arrived, ac- companied by Ogden Hoffman, Esq. the Dis- trict Attorney, and a party of police and watch- men. As soon as the Mayor and his party ap- peared, they were instantly attacked by the mob; the Mayor himself received a severe blow, and the District Attorney was knocked down.

A bloody affray ensued between the mob and those who supported the civil authorities. A- mongst the many who were seriously injured, were Joseph Blunt, Esq. Captain Sinclair, Jo- seph L. Hays, constable, and Mr. Dunshee, the Police Officer.

Besides these, six men were carried to the hospital, dangerously, if not mortally wounded.

The citizens during the affray got into the arsenal and obtained muskets, but we believe were prevented from carrying them away.

Two o'clock.—The riot has been quelled for the moment, and several of the rioters arrest- ed. There is great reason to fear, however, that there will be a worse tale to tell before to-morrow.

Such is the state of excitement, that people have lost the guidance of reason.

A request has been sent to the Navy Yard and to Governer's Island for assistance from the U. S. troops, but the commanders at those stations decline interfering, not feeling author- ized.

Half past four o'clock.

The Mayor has ordered out a body of mili- tia, who are to be stationed in different parts of the city, to prevent disorders.

Up to this hour there have been no further disturbances of a serious nature, but we are not without apprehension that the evening and night may give rise to scenes still more appal- ling. Whichever party prove to have been victorious at the polls, will not fail to proclaim it by every means in their power. The result is generally known about midnight, and then processions with banners, music, shoutings, &c. take place, to the great annoyance of peacea- ble citizens. How far the defeated party will be disposed to bear with such demonstrations of triumph in the present state of excitement, it is impossible to say.

If you ask us, as you will, what our opinion is as to the Issue of the election, we must tell you that we apprehend the Jackson party have succeeded by a small majority, say 1,000 or 2,000. This however, is a mere matter of opin- ion, and may prove erroneous.

The following is a list of the persons sent to the Hospital, all of whom are seriously wound- ed. Capt. Munson, of the watch, is probably dead before this time. They all belonged to the corps employed on the part of the Police.

William Allen,	John Ottiwell,
John E. Munson,	David Goold,
Samuel Ward,	William Robins,
John McGowen,	Ira Munson, Captain of the Watch.

A magistrate has just been sent for to take the last person's dying deposition.

The rioters amount to some hundreds, most of them armed with clubs and other weapons, which had evidently been prepared for the pur- pose beforehand.

P. S.—The troops are assembling. There is now no fighting in any part of the city, but there are great crowds of people in a high state of excitement.

FOREIGN NEWS.

By an arrival at this port, London papers have been received to the 16th of March.

There had been fresh disturbances at Ma- drid by the Carlists, who were put down, however, after the loss of 5 or 6 killed and about 30 wounded and prisoners. At the la- test dates, although the city was tranquil, ap- prehensions existed of new insurrections.

The insurgents in the Biscayan provinces were regularly organized, and continued in possession of a considerable district in that part of Spain. The Queen's troops had ob- tained a complete victory over about 1,000 rebels at Omate, but on the other hand they had been compelled to abandon Guernica, a fortified town, to the Carlists.

Several measures of moral reform were a- bout to be presented to the British Parlia- ment. Sir A. Agnew had brought in three bills relating to the better observance of the Sabbath; and notice had been given of an in- tention to present new measures for the re- straint of duelling and drunkenness.

A bill for depriving the bishops of their privileges in the House of Peers was rejected in the House of Commons on the 13th of March by a vote of 125 to 58.

GREAT BRITAIN.

Laws of moral reform proposed in relation to the Sabbath—Drunkenness and Duelling.

On the 12th of March, in the House of Commons, Sir A. Agnew obtained leave to bring in three bills—one "to promote the ob- servance of the Lord's day," another "to ex- plain and amend certain acts relative to the observance of the Sabbath day in Scotland," and a third "to enable local authorities to change "Saturday and Monday fairs and markets to other days." The first and sec- ond of these measures were subsequently brought in, read a first time, and ordered to be read a second time on the 16th of April.

On the 14th of March Mr. Buckingham gave notice, that on the 26th of May he would move for leave to bring in a bill for the prevention of duelling; and also for the appointment of a select committee to inquire respecting the vice of drunkenness.

Proposal to deprive the Bishops of their privileges in the House of Peers.

On the 13th of March Mr. Ripton moved for leave to bring in a bill "for relieving the Archbishops and Bishops of the Established Church from their legislative and judicial du- ties in the House of Peers." After a dis- cussion, attended by rather remarkable cir- cumstances, to which we have alluded else- where, the motion was negatived by a majori- ty of 67—the numbers being 125 and 58.

SPAIN.

Disturbances at Madrid.

The Madrid Gazette of March 4th has the following: "In the night of Sunday last symptoms of disorder were observed in a house named El Paradiso, in the street called Toledo, and at length it arose to a great height, the people within uttering seditious cries. But before the magistrates and troops could arrive, many of the respectable inhab- itants of the neighborhood, of their own ac- cord, assembled to suppress the disturbance, giving evident proofs of their zeal and reso- lution to maintain the laws and legitimate cause of the Queen Isabella II. Two of the disorderly persons were killed on the spot, and all who offered any resistance to the troops or attempted to make their escape were wounded, and immediately conducted to the royal prison, with all who appeared to be their accomplices, the neighbors continu- ing to lend their assistance to the authori- ties. However scandalous and criminal this conduct was, it did not extend sufficiently wide to interrupt the public tranquility, nor was it even known at any distance from the place where it took place.

Defeat of the rebels at Omate—Occupation of Guernica by the rebels.

The Indicateur of Bordeaux of the 8th of March, gives the following from St. Sebas- tian of the 5th: "On the day before yester- day the rebels of Biscay were surprised at Omate by Brigadier Espartero, at the mo- ment they had piled their arms, and were sit- ting down to their meal. They were com- pletely routed, 800 of them having left their muskets behind them, and their loss in kill- ed, wounded, and prisoners, amounting to 200. The commander of the Chinchun, Queen's, Volunteers having arrived oppor- tunely at Elosno, fell upon the fugitives, and killed a great many more of them.

A few days ago the whole of the insur- gents of Biscay, forming a force of 7,000 men, with a few bands from Guipuscoa and Alava, besieged Guernica, and the Queen's garrison, notwithstanding it had been rein- forced by 1,300 men was obliged to give up the position for want of ammunition and pro- visions. In retiring, however, they made a- bout 30 prisoners, amongst whom is the Com- mandant Barrontia. After their defeat at Omate, the rebels, it is to be presumed, can- not for a long time assemble in any great numbers."

INDIA.

Mr. Wolff.

It is rumored that the lord Bishop of Cal- cutta has issued . is mandate to the clergy at this Presidency to refuse Mr. Wolff the use of any of the churches under their control. If this report has any foundation, it is not we are convinced merely because Mr. Wolff has not been regularly ordained, or that he has not been especially brought up to the Church of England. The reasons may be found in Mr. Wolff's confessions of, and defence to, the charges advanced against him by Lieu- tenant Burnes. He has written quite enough to prove that his opinions go a step further than mere singularity.—*Madris Gazette, July 20th.*

SUMMARY.

LICENSE QUESTIONS IN THE MASSACHUSETTS LEGISLATURE.—The subject of license to re- tail ardent spirits has given rise to much de- bate in our General Court within a few days. A bill was reported on the subject, to which an amendment was proposed by Mr. Francis, of Pittsfield, who is an enlightened friend of the temperance reform. His amendment, inserted in the bill, prescibes that no licences shall be granted for the sale of distilled liquors as a drink, in any city or town within this Commonwealth, unless such city, by an act of the city government thereof, or the several towns, at their annual meetings in March or April, shall vote that such licences may be granted therein, for the year ensuing. We regret to say, that on Tuesday last, this bill was in effect lost for the present, a motion for its indefinite postponement having obtained, by a vote of 155 to 131. The bill was opposed on the ground that legislation was unnecessary, and that personal effort, example, and moral influence, were all that was required to give the cause a universal triumph. The bill, in our opinion, would release the Legislature from much interfer- ence with the subject of licences, because it would give the business of determining what is expedient to each town. Let the people of each town determine the temperance ques- tion for themselves; and we have no fear of the final results. If some towns should vote to license, and others should refuse, let the morals and prosperity of the license and anti- license towns be compared; and no doubt in a few years at least, a triumphant revolu- tion will occur, in municipal economy, as it already has in public opinion. We hope the Legislature, before their adjournment, will take up the bill anew, and do their duty as republicans in enacting it. N. B. The bill has again been called up, but lost.—*Boston Watchman.*

HISTORY OF POPERY.—The "History of Popery," announced in this paper, a few weeks since, as being in press by John P. Haven, will contain an *Introductory Essay* by the Rev. Samuel Miller, D. D. Princeton, N. J.; and will be published about the middle of April.

On the 1st inst. a furious riot broke out a- mong the students of the University of Ala- bama, at Tuscaloosa. The dwelling of the President was attacked, the windows of the Professors broken in, and several fire-arms discharged. It was not known that any per- sonal injury had been inflicted, nor had the cause of the riot been ascertained.

Mr. Southard delivered his discourse on the professional life of Mr. Wirt, to a very crowded audience, in the Hall of Represent- atives, on Tuesday evening of last week.

CHURCH PATRONAGE.—It appears, by a statement in the Spectator, that there are a- bout 4,050 livings, the right of presentation to which lies in the members of the present House of Peers. The Lord Chancellor has no fewer than 807 places of perferment in his gift, and the Bishops, including the four Irish ones now in Parliament, upwards of 1,- 900. Alas! for Church reform.

FLORIDA INDIANS.—The bands of the Indian chiefs—John Blunt and Davy Elliot —have encamped at a place called Oat Point, near Apalachicola this has been done prepar- atory to their emigration beyond the limits of the United States, and they are to remain there until the outfit for their final departure can be conclusively arranged. General Wi- ley Thomson is the agent of the United States to superintend and provide for them.

ORIGIN OF BANKING.—The Doge of Ven- ice was once obliged to resort to a forced loan from the most opulent citizens, the con tributors to which were made creditors of four per cent. These creditors, in process of time, became incorporated into a company for the management of their joint concerns, and thus formed the basis upon which the bank of Venice, the most ancient establish- ment of the kind, was founded—of a fund- ing system; and the first example of a per- manent national debt.

TENNESSEE.—The election for members to a State Convention for amending the Con- stitution of Tennessee, took place in the first week of March. The Convention will meet in May.

POLISH REFUGEES.—Two Austrian Frigates, the Hebe of 46 guns, and Carrier of 36, from Trieste, arrived at New York on Friday last, having on board 234 Polish emigrants, who had sought refuge in the Austrian dominions. Mr. F. Calhoun of Philadelphia, was the only A- merican on board either vessel, and acted as pilot from Gibraltar. These emigrants em- brace several officers of distinction, in the late Polish army; a number of soldiers, artisans, and agriculturalists.

We have not heard that any arrangements have been made either by the public authori- ties, or private individuals for putting these ill fated exiles, in the way of procuring a hvig. Indeed, at this moment when thousands of our citizens, willing and anxious to work, are una- ble to find employment, we fear that it will be difficult to provide for this new accession.

The number of deaths in Charleston, during the week ending 7th inst. was 23. Whites 5, colored 18.

The Milledgeville Journal says:—"Butler, one of the missionaries, has removed to Brain- erd, a missionary station, a few miles north of the Tennessee line; and Worcester, having re- ceived notice from the agent to give up posses- ion of the lot to the drawer, was to follow him about this time."

After a sermon was preached in the Bowery Presbyterian church on Sabbath evening, by the Rev. Mr Breckenridge, before "the Fe- male Society for the promotion of Christian Education in Africa," a subscription and con- tribution were taken up, amounting to $560.

Letters from Pernambuco, received by the Boston Transcript, state that a conspiracy has been discovered there, the object of which was to restore Don Pedro I. to the throne of Bra- zil.

In Lower Canada, the address to the King, embodying ninety-two resolutions, demanding the impeachment of the Governor in Chief, &c. finally passed the Assembly on the night of the 1st inst. yeas 43, nays 20.

The Rev. Dr. Spring has consented, accord- ing to appointment, to preach the next annual sermon for the Board of Missions of the Gen- eral Assembly, during the approaching sessions of the General Assembly.—*Presbyterian.*

The Montreal, arrived on Monday from Lon- don, has on board a large amount of specie,— probably $600,000.

MARRIED—In Frankfort, by the Rev. George Blackburn, Mr FRANCIS H. HODGES to Miss LAURA NOEL, daughter of the Rev. Silas M. Noel.

In Flemingsburg, Dr. A. G. HOUSTON to Mrs. HELEN HARRISON.

In Woodford county, Mr. THOMAS MENZIES to Miss PATSY TAYLOR.

DIED—In Russellville of pulmonary con- sumption, in the 69th year of her age, Mrs. ELIZABETH BREATHITT, mother of the late Gov- ernor John Breathitt.

At his residence near Warsaw, Gallatin coun- ty, after a short illness, Capt. THOMAS RUDD.

NOTICE.

I Have in my possession a TOMB-STONE with the following inscription. *"In memory of William B. Jackson, born July 4th, 1825, de- parted this life June 29th, 1829,"* which I would be glad the person who ordered it made, would call and get. JNO. WALLACE, Adm'r.
April 23—41-3w. of *Francis O'Neal.*

Perfumery and Fancy Store.

S. OLDHAM,

BARBER AND HAIR DRESSER,

(Main-street, Lexington, a few doors below Bren- nan & Postlethwaite's Hotel, and directly oppo- site Miss Susan Cook's Boarding-House,)

RETURNS his sincere thanks to his friends and cus- tomers for their past favors, and hopes by his mod- erate charges and attention to business, to continue to receive a share of public patronage. He also wishes to invite their attention to a general assortment of FANCY ARTICLES in addition to his former stock,

Consisting in part of the following—viz.

Wigs and Top pieces of different shades;
Curls and Puffs; Hair and Clothes Brushes;
Curling Tongs and Hair Pins;
Shaving and Tooth Brushes;
Pocket Books; Fancy Soaps for Ladies use;
Shaving Soaps, of best quality, of all sizes;
Wax-jointed and Alabaster Dolls;
China and Wooden Cups and Saucers;
Razors and Razor Strops, best quality;
Stocks and Shirt Collars;

Cologne Water, Florida Water, Milk of Roses, Bears Oil, Maccassar Oil, Ivory and Basket Rattlers, Ivory and Common Snuff Boxes; also Snuff. Silk and Buckskin Purses, Battle-Doors and Shuttle Cocks, Cigars of su- perior quality, together with a general assortment of every thing in his line of business.

He also informs the public that his *Bathing House* is now opened for the present season.
Lexington, April 16, 1834. 40-3m

SPRING IMPORTATION!!

J. T. FRAZER,

Merchant Tailor,

CONTINUES the business at the old, and well known stand, No. 76, Main Street, Lexington, Ky. where he will keep constantly on hand a general and complete assortment of

Cloths, Cassimeres & Vestings

Of the most fashionable shades and best quality.—ALSO —An extensive variety of

Half-hose, Gloves, Shirts and Shirtees, India Rubber, Silk, Web and net Suspenders, Collars, Stocks, Pongee, Italian, Lustring and Linen Cambric Handkerchiefs.

And every other article appertaining to GENTLEMEN'S WEARING APPAREL.

All of which he intends selling at the most reduced pri- ces for CASH. J. T. FRAZER.
Lexington, April 14th, 1834.

NOTICE.

ALL persons indebted to the late firm of Drake and Frazer are requested to call and make immediate payment, as further indulgence will not be given.

J. T. FRAZER
April 14, 1834. 40-tf.

TO MASTER TAILORS.

I HAVE for sale, as sole agent for the Invent- or in Kentucky, A. F. SAGUEZ'S, of New- York, new invented SELF-VARYING RULE: Reports of SPRING FASHIONS, Squares, Scales, and Rule Books, which will be promptly fur- nished to the trade, on application by letter, post paid, enclosing the purchase money, at the following prices:

Rule Book,	$10 00
Report of Fashions to Subscribers,	3 00
" " to non-subscribers,	4 00
Steel Strop,	3 00
Measure Book,	1 00
Square and Scales,	5 00

J. T. FRAZER.
Lexington, April 16th, 1834. 40-6m.

Dried Peaches.

50 Bushels Dried Peaches, just received and for sale by J. M. HEWETT, Jr.
36-by 4 *doors below the Post Office.*

New! Splendid!! Fashionable!!!

T. RANKIN,

MERCHANT TAILOR,

(Main Street, Lexington, Ky. a Few Doors Be- low Postlethwaite's Inn,)

HAS just received, at his *Fashionable Establish- ment*, a full and very complete assortment of

New Cloths, Casimeres, Satinetts, Summer Cloths and Vestings,

of the best quality, including super blue, black, and ev- ery variety of fancy color now in vogue. He has made extensive additions, both to the variety and quality of his assortment, by purchases made by himself this spring in New-York and Philadelphia.

While lately in Philadelphia, he was so fortunate as to engage the services of Mr. HENRY C. BURR, cele- brated in that city for his style and taste in cutting Gentlemen's Clothing, who has just arrived, and brought with him the

Latest European Spring Fashions.

T. R. Assures his customers, and the public generall- ly, that he is prepared to make and furnish, of the best materials, in the newest style, and on accommodating terms, every article appertaining to a Gentleman's ap- parel. His assortment includes

Stocks, super linen Shirts, Bosoms, Collars, Drawers, Gloves, Hosiery, silk and linen Hand- kerchiefs, and a great variety of fancy articles in his line too numerous to mention. ALSO, *Silk Hats, silk and cotton Umbrellas, Walking Canes, &c. &c.*

The public are invited to call and examine his goods, and also to see the new style in which the establishment is fitted up.

N. B. Gentlemen from a distance can have their Clothes made to order, by sending their measures. Such orders will be thankfully received and promptly filled.
Lexington, April 15. 1834. 40-9w

JOURNEYMEN TAILORS, ATTENTION!!!

FIVE or six steady, and accomplished jour- neymen Tailors will find constant employ- ment at the highest wages, on immediate appli- cation to T. RANKIN,
Merchant Tailor.
Lexington, April 16th, 1834. 40-tf.

EDUCATION.

THE Spring and Summer Session of Mr. TRACY'S

School for Boys,

will commence on Monday, the 28th of April.
Lexington, April 9, 1834. 39-tf

BOOKS! BOOKS!! BOOKS!!!

THE Subscriber has recently received and offers for sale on reasonable the following valuable RELIGIOUS and MISCELLANEOUS works.

Dwights Theology, 4 vols.
Prideaux's Connection between the old and new Testaments, 2 vols.
Saurins Sermons, profound and eloquent;
Henry's Commentaries on the old and new Testaments, various editions in 5 and 6 vols.
Scott's Commentaries on the old and new Testaments;
Polyglott Bibles, various sizes, last editions;
Horne's Introduction to the critical study of the old and new Testaments, 4 vols.
Robt. Hall's Works, 3 vols. last edition;
Hannah More's Works, 2 vols.
Lock's Essays, 1 vol. university edition;
Faber on the Propheeies;
Newton on the Prophecies;
Catholic Controversy, by Hughes and Breck- inridge;
Erskine and Leslie on Infidelity;
Essay introductory to Edwards on the will;
Ellis's Polynesian Researches, 4 vols.
Bunyan's comple works, 1 vol.
McEiven on the types;
Campbell's 4 gospels;
Wesley's Miscellaneous works, 3 vols.
Wesley's Sermons, 3 vols.
Works on Episcopacy, 2 vols.
Sumner's Exposition;
Standard Works of the Episcopal church;
Ravenscroft's Works;
Josephus's Works;
Auto-Biography of Adam Clarke;
Newton's Works, 4 vols.
Milton's Paradise Lost, splendid edition;
Milton's Paradise Regained;
All the numbers of the Family Library, in- cluding
Campbell's lectures on general literature;
Dick on the improvement of Society.

Also, a large Collection of

MEDICAL, LAW, SCHOOL & MISCEL- LANEOUS WORKS,

Including Histories, Biographies, Poems, &c.

ALSO,—*Paper, Quills, Penknives, Razors, Mathematical Instruments.*

C. WALLACE.
Lexington, April 9, 1834. 39-by

A VALUABLE FARM

FOR SALE.

THE Subscriber offers for sale the Farm whereon he now resides, four miles south of Flemingsburg, containing 175 acres of land, one hundred of which is under cultivation, the balance well timbered, and not surpassed in point of soil and timber by any tract of like size in the County where it lies. There is on the Farm a larg- brick Dwelling House, Kitchen, Smoke House, and a Weaving Shop of brick; also, a frame Barn, Crib and Stable; an excellent apple orchard, and many other fruit trees; a lasting Spring of good water; also, some meadow lands. The above described Farm has been in peaceable possession for more than thirty years. Those wishing to purchase, can view the prem- ises and learn the terms from the Subscriber.

JOHN MILLER.
April 5, 1834. 39-6w*

LIBRARY of Transylvania University.

ALL Persons having in their possession, books belonging to the Library of Tran- sylvania University, are respectfully requested to return them to the Librarian at the new building on Monday next at 10 o'clock A. M., or as soon thereafter as possible.

A return of all books belonging to the Li- brary is at present of especial importance, as the whole Library is in progress of a new ar- rangement in the new College Edifice.

S. V. MARSHALL,
Librarian of Transylvania University.
Lexington, April 7, 1834. 39-3w

Blue Lick Water,

FRESH every 10 days, by
J. M. HEWETT, Jr.
36-by 4 *doors below the Post Office.*

SPRING & SUMMER GOODS FOR 1834.

THE Subscribers are now receiving their first sup- ply of SPRING AND SUMMER GOODS, se- lected out of the latest arrivals at the Eastward, and bought at reduced prices, all of which will be sold at a small advance for cash; the object being to reduce our stock as low as possible by the first of June. The fol- lowing are a few of the articles opened: Superfine Cloths and Cassimers, of all colors; a large and splen- did lot of Vestings, Stocks, painted Muslins and Cali- coes, in great variety; Carpeting; the newest and most fashionable kinds of Silks; fancy Handkerchiefs, Scarfs, Capes, Collars, Laces, in short every article that is cal- culated to please the taste of the admirer of pretty goods. Domestic Cottons, Hard ware, China, Glass- ware, Loaf and Brown Sugar, Tea, Coffee, &c. &c.

JAS. G. McKINNEY & Co.
Lexington, April 9, 1834. 39-7w

JOHN M. HEWETT, Jr.

IS now receiving a large and complete assort- ment of GROCERIES, which he is deter- mined to sell low; preferring a "nimble six- pence to a slow shilling."
March 19, 1834. 36-by

From the Christian Mirror.

["Ghazepoor is celebrated throughout all India for the wholesomeness of its air and the beauty and extent of its Rose-gardens. The Rose-fields, which occupy many hundred acres, are described as, at this season, extremely beautiful. There was a very brilliant display of flowering shrubs of other kinds, in the different lanes and hedges, as well as in the pleasure grounds of the European residents.

The Rose-Attar, noted every where for the strength and richness of its perfume, is manufactured here, and even here, is a very expensive and valuable article.

Hindooism exists here, in all its strength and bigotry. Suttees are more abundant than even in the neighborhood of Calcutta."—*Heber's "Travels in India."*]

Is this the land where Roses grow
Without the Florist's care!
The damask tinge—the carmine glow—
The maiden blush—the tintless snow,
Perfect in form and hue, as though
'Twas Eden blossomed there!

Is this the land whence odor spreads
To every clime and shore!
That perfume pours on princely heads,
Scents the Saloon where Fashion treads,
And rosy incense kindly sheds
The sad sick pillow o'er!

This is the land! And ah! shall bloom
This Paradise in vain!
Shall Roses deck the Suttee's tomb!
Shall Roses shake their sweet perfume
'Midst suicidal, murderous gloom—
Where death and darkness reign!

Take ye the rosy odors—ye
Of Christian lands the blest;
And when midst scenes (from sorrow free,)
Of Bliss—perchance Festivity,
The "Attar"-phial, dear to thee,
Lies lightly on thy breast,

Let Ghaze-poor's wretched daughters rise
To Fancy's kindling eye;
What though the richest odors rise
In columns to the softest skies!
Soothe they the fearful agonies
Of their dread destiny!

Plead, breathing Odors! Were ye given
To prompt the Christian's breast,
That Heathen fetters must be riven—
Darkness from Heathen lands be driven—
And Heathen know the grace of Heaven!
Go, plead, and be thou blest! ELIZA.

From the Lutheran Observer.

Martin Luther.

He was born at Eisleben, on Nov. 10th, 1483. He was of humble but respectable parentage. "I am," said Luther, "a farmer's son; my father, grandfather, and great-grandfather were real farmers." His parents were very solicitous about his education. He was first sent to school at Mansfield—in his 14th year he was sent to Madeburg, and afterwards to Eisnach, and at both places he was obliged to beg his bread by public praying and singing, as was the custom with all poor children, until a pious woman boarded him at her table. God thus taught him to know what poverty was, but also permitted him to experience his wonderful providence. In his 18th year he went to the university of Erfurt. He devoted much time to the study of philosophy, and to the old Latin writers, and committed many passages to memory. Every morning he began his studies with prayer, and used to say, to have prayed fervently is more than the half of study. Here in the monastery library, he first saw a Latin Bible, and a new field was opened to his investigations after truth. "I thought," said he, "there were no other epistles and gospels than those in the manual, but I found a Bible in the library at Erfurt, which I read with great astonishment."

God schooled him severely in a dangerous attack of sickness, in which his mind was much employed about dying. An old priest who visited him said, among other things, "My son, be of good cheer, you will not die. God will yet make a great man of you, who will comfort many people. Him whom God loves, he chastens early, in which school the patient learns much."

In his 20th year he took the degree of Master of Arts, that he might earn something in instructing others—he now studied law, but he had not prosecuted it more than a year, when the unfortunate death of his friend Alexis, as well as his own wonderful escape from a flash of lightning, which struck near him, induced him to go to an Augustinian monastery, for he was troubled with the doubt whether he could secure the grace of God, in his former condition, and he regarded the monastic life, unsuited as it was to his disposition and former principles, as most pleasing in the sight of God.

This step was not sanctioned by his father, and he himself confessed that it was precipitately made.

Severe were the duties of the first year; he was obliged not only to go round the town and beg, but to guard the doors, sweep the Church and to clean out all the filth of the monastery; but keener still were his internal sufferings, for the strictest observance of all his duties and the mortifications of the body did not secure that peace of mind which he expected. Although he exercised himself incessantly in prayer, and read the writings of ancient and modern theologians in conexion with the Bible, yet he was still melancholy and could not be relieved. He often consulted Staupitz, the vicar-general of his order, and confessed to him the troubled state of his mind; he encouraged him and said, "You do not know how necessary these temptations are to you. God is exercising you not in vain. You will see that he will use you for great designs. In a dangerous sickness in the second year of his monastic life, he opened his heart to an old monk, who directed him "to exercise faith in Christ, through whom our sins are forgiven, and consequently in whom alone peace of conscience is found." This gladdened his heart and induced him to examine the subject more intently.

In 1507, he was consecrated priest in his 24th year, and although the bible was taken from him, yet he visited the library as often as he could, to read that beloved book.

In 1508, he was appointed professor at the new university of Wittenburg, where he first taught philosophy, but soon after began to teach theology. He constantly read the Bible, admonished the students to esteem the word of God highly, to adopt it as their code of morality, to believe what it taught, and to reject every thing that was opposed to it. He already began to explain the nature of sin, the insufficiency of human power, the necessity of grace and the right way of salvation, so that Dr. Polichius said "This monk will prove all the doctors to be wrong, and introduce a new doctrine, and reform the whole Romish Church."

In 1510 he was sent to Rome on some business relating to his order. Here he saw things as they were. With astonishment he beheld the universal corruption and levity of the Italian clergy, particularly at mass, which impressed him deeply. He said "that rather than a 1000 guilders he had not seen Rome." But yet he was a wonderful saint, so that, to seek consolation for his conscience, he visited all the holy places and the graves of the Apostles, and full of devotion crawled up the steps of Pilate on his knees, in order to receive the indulgence of the Pope, founded on that act of devotion, but yet that passage "the righteous shall live by faith," was constantly in his mind, for he read the epistle of Paul to the Romans very attentively.

After his return he commenced his labours with new zeal, and explained the Psalms and Romans, in which he every day saw more clearly, and taught to the astonishment of all, that salvation is by faith alone.

In 1512, he received the degree of Doctor of Divinity. Unwillingly, and not without resistance, did he accept of this honour, although he was not 30 years of age. Yet he consented, but said, "that popes, emperors, and universities can make doctors of arts, medicine and laws, but none but the Holy Ghost can make a doctor of the holy Scriptures!" He vowed to teach and preach the Scriptures purely and faithfully, and kept his vow. He became more and more dissatisfied with the philosophy of the day, and tried to bring back the holy Scriptures, which he now read in the original, into common use, to elevate them above every thing else, and to examine every thing by them.

In 1516, Staupitz committed to him the visitation of forty monasteries, which gave him the opportunity of making known the Scriptures to them, and of ascertaining the melancholy condition of the monasteries and Churches.

There is a remarkable letter which he wrote about this time to a brother monk, which contains the whole doctrine of justification, as he subsequently more extensively treated it in his writings.

Such a man was Luther, when, in 1517, he publicly commenced the work. He was unquestionably a man of uncommon attainments even at this time, and was certainly led all along by the wonderful providence of God. God designed him for a great work, and gradually prepared him for its successful execution.

Infidelity.

There is more infidelity and atheism among us than most people are aware of. Infidelity exists in organized societies, or rather clubs, in different parts of the country. There is much of it in our national and state legislatures. It is aiming at the possession and control of the literary institutions of the land. The Girard school, with its immense funds, is designed to be a purely atheistical institution. It has also the entire control of the press in several instances. These things indicate that a time of darkness and distress is approaching, unless it be checked.

The spirit of infidelity, in every kind and degree of it, is inimical to the interests of society, and to the peace and happiness of individuals. It is both the offspring and the parent of vice and misery. Just in proportion as it prevails it dries up all the sympathetic and benevolent feelings of the soul; and in the same proportion as it does this, it is a blow at the root of every salutary reform, and moral and religious improvement. Does it not stand aloof, and look with a morose and malevolent aspect on our temperance, sabbath school, tract, missionary, and Bible operations! And what does it propose to give us in exchange for all these! It promises only the pleasures of the beasts while we live, and the end of the beasts when we die. It takes from us our virtue, and gives us pollution and guilt. It takes from us our trust in God, and leaves us to the caprice of fate or of chance. It takes from us all comfort in affliction arising from a belief of a wise and benefcent Providence, and gives us a blank. It takes from us all hope in death, and gives despair. How strange that such a theory should be embraced as the best good of man!

But is there nothing to be done to check the growth of infidelity among us! Yes, there is much to be done. Let those who profess to believe the Gospel, rest in nothing but the experience of the powerful grace of God renewing the whole man, and regulating the whole life. Reasoning and argument may have their use, but they are not chiefly to be relied upon, any more than the smooth, philosophical preaching of many at the present day. Against the latter infidelity has always made headway; but it has as uniformly been confounded by the former. There is that in experimental religion which the infidel can neither gainsay nor resist. It not only reforms the life, but it changes the disposition of the man from that of supreme self-love to universal benevolence; and from the love of the world to the Supreme love of God.

And here let it be observed, that the Gospel only furnishes the motives and the means of this change. At the same time the subject of it finds a heaven of peace, and joy, and confidence, in all the trials of life, and the terrors of death. He not only has the active, but the passive virtues also; meekness, patience, resignation, and the whole train of amiable moral qualities. These virtues infidelity can never produce. Its utmost power is limited to a sort of negative vice, and negative misery.

Much depends on the conduct of professing Christians, as it respects the successful issue of the contest with infideiiy. Let pure and undefiled religion, both in heart and life, without bigotry, and without superstition, be maintained, and infidelity is circumscribed, and must hide its diminished and deformed head.

But if Christians bite and devour one another; if they fall into angry disputes about the doctrines of the Gospel, and the modes of Christian worship, they will do the work of infidelity, and bring lasting disgrace upon themselves and upon their profession.

Let us then, Christian brethren, be followers together of Christ. Let us walk as he walked. Let us love one another and all mankind, not excepting the infidel. And let us be more than ever careful to maintain good works. Let us be zealous in the good cause.—*Christian Advocate and Journal.*

"My Mother Never Tells Lies."—A few days since, some females met at the house of a friend, in this city, for an evening visit, when the following scene and conversation occurred:

The child of one of the females, about five years old, was guilty of rude, noisy conduct, very improper on all occasions, and particularly so at a stranger's house. The mother kindly reproved her;

"Sarah, you must not do so."

The child soon forgot the reproof and became as noisy as ever. The mother firmly said,

"Sarah, if you do so again I will punish you."

But not long after, Sarah "did so again." When the company were about to separate, the mother stepped into a neighbor's house intending to return for the child. During her absence, the thought of going home recalled to the mind of Sarah the punishment, which her mother told her she might expect. The recollection turned her rudeness and thoughtlessness to sorrow. A young lady present, observing it, and learning the cause, in order to pacify her said,

"Never mind, I will ask your mother not to whip you."

"Oh," said Sarah, that will do no good. *My mother never tells lies.*"

Said my informant, who is also a parent, "I learned a lesson from the reply of that child, which I shall never forget. It is worth every thing in the training of a child to make it feel, that its *Mother never tells lies.*"—*St. Louis Observer.*

From the Journal of the Institute at Flushing.

Since o'er thy Footstool.

A SACRED MELODY.

Since o'er thy footstool here below,
Such radiant gems are strown,
O what magnificence must glow,
My God, about thy throne!
So brilliant here these drops of light,
There the full ocean rolls how bright!

If night's blue curtain of the sky,
With thousand stars inwrought,
Hung like a royal canopy,
With glittering diamonds fraught,
Be, Lord, thy temple's outer veil,
What splendor at the shrine must dwell!

The dazzling sun at noontide hour,
Forth from his flaming vase,
Flinging o'er earth the golden shower,
Till vale and mountain blaze,
But shows, O Lord, one beam of thine:
What, then, the day where thou dost shine!

Ah, how shall these dim eyes endure
That noon of living rays,
Or how my spirit so impure,
Upon thy glory gaze!
Anoint, O Lord, anoint my sight,
And robe me for that world of light.

From Mundy's Sketches in India.

Napoleon's Grave.

About half an acre round the grave is railed in. At the gate we were received by an old corporal of the St. Helena corps, who has the care of the place. The tomb itself consists of a square stone, about ten feet by seven, surrounded with a plain iron railing. Four or five weeping willows, their stems leaning towards the grave, hang their pensile branches over it. * * * The willows are decaying fast, and one of them rests upon the sharp spears of the railing, which are buried in its trunk—as though it were committing suicide for very grief! The foliage of the rest is thinned and disfigured by the frequent and almost excusable depredations of visitors. Fresh cuttiugs have, however, been planted by the governor, who intends, moreover, to set cypresses round the outer fence. Madame Bertrand's *immortelles* have proved, alas! mortal. The fine tall old corporal who came out from England with the exemperor, was full of his praises, "I saw the general often,' said the old fellow: 'he had an eye in his head like an eagle!'"—He described the visits of the French pilgrims to this spot—their Kilda, as most affecting. Some are extravagant beyond measure in their grief: falling on their faces round the railing [which they never enter, as foreigners do,] praying, weeping, and even tearing their hair. After inscribing our names in a book—into which also appropriate poetry as well as ribald nonsense finds its way—we drank to Napoleon's immortal memory in his own favorite spring, and mounting our steeds, spurred towards Plantation House."

Oh, high ambition lowly laid.

The Morning Air.—There is something in the morning air that, while it defies the penetration of our proud and shallow philosophy, adds brightness to blood, freshness to life, and vigor to the whole frame. The freshness of the lip is, by the way, according to Dr. Marshall Hall, one of the surest marks of health. If ye would be well, therefore, if ye would have your heart dancing gladly like the April breeze, and your blood flowing like an April brook, up with the lark—the "merry lark," as Shakspeare calls it, which is the ploughman's clock, to warn him of the dawn; up, and breakfast on the morning air, fresh with the odor of budding flowers, and all the fragrance of the maiden spring; up, from your nerve-destroying down bed, and from the foul air pent close within your close drawn curtains, and, with the sun, "walk o'er the dew of the far eastern hills." But we must defend the morning air from the assertions of those who sit in their close airless studies, and talk of the chilling dew, and the unwholesome damps of the dawn; but we have all the facts in our favor, that the fresh air of the morning is uniformly unwholesome; and, having the facts, we pitch such shallow philosophy to fools who have nothing else for a football.

"April Fools."—The old custom of making 'April fools,' which, like many other customs of our *dads*, is 'more honored in the breach than in the observance,' has become nearly extinct. There is a relic of it yet alive, however, that many cling to with wonderful tenacity. It is not only one day in the year that "April fools" of this description are made; but they are to be seen from June till January, and all the year round. The process is managed something after this fashion:—The person about to be befooled, takes a jug or a bottle in one hand, and a piece of money, or in default of this, an article of apparel,—or if his larder affords it, a ham, a piece of bacon, a few pounds of flour; or, if nothing else is at hand, his *wife's bible*, his *children's shoes*, are laid hold of; and he hies to the nearest whiskey shop, and deposits his load upon the counter,—the shopkeeper smiles and bows at his approach, fills up the jug with his beloved liquid, which the bearer hugs to his bosom and goes his way. Before he is aware of it, he is tripped up by the "creature" in the jug—the *bottle demon*—his senses take leave of him—his limbs refuse their office—and he, a mere *apology* for a human being, lies flat in the mud, of no possible use, for the time being, but to wake up a traveller's horse, excite the curiosity of a passing swine, or serve as a melancholy monitor to the rising generation.—*Temp. Adv.*

Memory.—Past events are to the mind what perspective is to the natural eye. They form a sort of picture, consisting of those recent events which have transpired, and on that account appear, like contiguous objects, in bold relief and coloring upon the mind; and also of circumstances more remote, decreasing gradually in mental size and coloring, until, as memory becomes faint, they seem like the dim speck upon the remotest landscape. This may account for the various impressions which events of different intervals produce upon the memory, which like the loud and soft notes of music heard at different distances, effect the mind with correspondant emotions. Therefore, if we would rightfully improve the powers of memory, and render her instructions more beneficial and permanent, we must increase the light of intellectual and moral information. In proportion to the brilliancy of this, will be the influence and impression communicated to the understanding.

Newspapers.—Few persons are aware of the amount of intellectual food furnished by a weekly newspaper in a single year, and how cheaply, when compared with that furnished by books. For example, a paper of the size of this sheet, and printed with similar type, contains as much matter in fifty-two numbers, as *twenty* octavo volumes, printed in a fashionable style with large type, with margins like the "Sketch Book." A newspaper costs two or three dollars per year, while twenty such volumes, containing no more matter will cost from thirty to forty dollars."—*Cincinnati Mirror.*

"Submission to the will of God, with experience of his support in pain, sickness, affliction, is a more joyous and happy state than any degree of health or worldly prosperity."—*Rev. Th. Adams.*

"In pain, sickness, trouble, methinks I hear God say, 'take this medicine, exactly suited to thy case, prepared and weighed by my own hands and consisting of the choicest drugs which heaven affords.'"—*Ib.*

BOOK AND JOB
PRINTING OFFICE.

W. M. TODD & W. D. SKILLMAN,
Publishers of the Western Luminary.

HAVE A COMPLETE
BOOK AND JOB OFFICE,
And are prepared to execute
EVERY DESCRIPTION OF PRINTING,
In a neat and workman-like manner.

As their materials are entirely new, both for Book and Job Work, they flatter themselves that they will be enabled to execute their work in as neat style as any other office in the city. They would respectfully invite their friends and the public to call and examine specimens of their work.

☞*Office on Main Street, over Caleb Worley & Co's. Store. Entrance through the passage second door below J. Norton's Apothecary Shop.*
Lexington, Dec. 11, 1833.

CENTRE COLLEGE.

The summer session of Centre College will open on Thursday the 1st day of May. The Faculty is now composed of a President and five Professors, with two teachers in the Grammar School.

Rev. JOHN C. YOUNG, A. M., *President*, Professor of Logic, Moral and Mental Philosophy.

James M. Buchanan, A. M., Professor of Mathematics.

Rev. William L. Breckinridge, A. M., Professor of Ancient Languages.

Lewis W. Green, A. M., Professor of Belles Lettres and Political Economy.

Luke Munsell, M. D., Professor of Chemistry and Natural Philosophy.

Rev. Joseph Huber, Professor of Modern Languages.

William Y. Allen, } Teachers of the
Henry G. Comminoo, } Grammar School.

One of the Professors will be Rector of the Grammar School.

The expenses of an education at Centre College are perhaps lower than at any college in the West. The common price of board, washing, and lodging, in private families, is $1 50 per week. At the distance of a mile from the college they can be procured for $1 per week. If a student rooms in the College he pays $2 50 per session for room rent, and can procure board and washing for $1 per week. The tuition fee is $15 per session in the College Proper and $12 in the Preparatory School. Exclusive of books and clothing a student can easily support himself on from $80 to $100 per annum. Some of the most respectable students live on from $65 to $80.

Centre College is situated on the great road leading from Harrodsburgh Medical Springs to Crab Orchard Springs—distant 10 miles from the former and 21 from the latter.

By order, JAMES HARLAN, *Sec.*
Danville, March 18, 1834. 36-6w

CABINET MANUFACTORY
AND
Upholstering Warehouse,
MAIN-STREET, OPPOSITE THE MASONIC HALL.
J. J. SHERIDAN

Respectfully announces to the citizens of Lexington and vicinity, that he has permanently located himself in the above stand, where he intends to keep on hand a general assortment of CABINET FURNITURE, of the most Fashionable kind—viz: Mahogany Pier Tables, with Marble Tops. Mahogany Centre, Dining, Breakfast, and Card Tables. Mahogany Carved, Plain, and Cherry High and Fancy Beadsteads. Grecian Sofas—Easy and Rocking Chairs. Hair and Moss Matrasses, &c. &c. Old Furniture repaired and polished. Funerals furnished on the shortest notice.

N. B.—One or Two Apprentices will be taken to the above business, if well recommended.

To Cabinet Makers & Others,

For SALE—a large stock of MAHOGANY VENEERS. Also in his Lumber Yard, in the rear of his house, Cherry Boards, Plank, Scantling, Clap Boards, &c. &c.
Lexington, April 2, 1834. 38-1y

Sugar, Molasses, Coffee, &c.

The Subscriber has just received a supply of Fresh Groceries, among which are the following:

White Havana Sugar, New Orleans Brown Sugar, Plantation Molasses, Sugar house do, all new crop; superior treble-refined Louisiana Loaf Sugar, a new article; Gunpowder Tea, in cannisters of 1 lb. each, $1 75; Double refined premium Table Salt, in loaves, from 25 to 37½ cents; Fine Table Salt in boxes or by the lb.; Fresh Mackeral; Salmon, in small kegs or by the lb.; best Bunch Raisins, in whole or half boxes, 25 cents per lb. or 5 lbs. for $1; Currants, the same; Soft-shelled Almonds, and Prunes; Spirits of Turpentine, by the bbl.; Best white Starch, by the box, or 12½ cents the single lb.; Shumard's Talaverian Vegetable Paste Blacking, by the dozen, or single boxes at 12½ cents each. Also—Mace, Nutmegs, Cinnamon, Cloves, Ginger, Alspice, Pepper, Lemons, Rice, Alum, Madder, Copperas, Indigo, Chalk, Glue, Rotten Stone, Venitian Red, Nails, &c. &c. Together with an assortment of Fresh Dry Goods, and a large assortment of Crockery and Glassware. J. J. SHERIDAN,
Main-street, opposite the Masonic Hall.
Lexington, April 2, 1834. 38-1y

Cocoanuts.

250 Fresh Cocoanuts, just received and for sale by J. M. HEWETT, Jr.
36-by *4 doors below the Post Office.*

JUST PUBLISHED,
And for Sale at This Office, and at A. T. Skillman's Book Store,
"Strictures on Campbellism,
By THOMAS CLELAND, D. D."
Price—25 cents single copy; 25 copies for $5
December 11, 1833.

NEW AUCTION
And Commission Store.

The undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street opposite the Post-Office. F. MONTMOLLIN,
Lexington, Ky. October 31, 1833—21-tf

EDUCATION.

The Subscriber purposes to remove, in May next, from the city of New York, to the city of Lexington, Ky. in which place he designs establishing an extensive Institution for the education of

Lads and Young Gentlemen.

The Institute will be conducted upon the most approved and liberal plans of similar Seminaries in the Eastern parts of the Union, where the Subscriber has had 11 years' experience as a *Principal* of Institutions containing a large number of Pupils.

The course of studies will be *two fold.* First, *Academic* and preparatory to an entrance into any class of the University, or any of the American Colleges. Second, *English* and *Scientific*, comprising an extensive and liberal English education, including the French, Spanish and Ancient languages if desired, which course is designed especially for those who may not wish to enter either of the learned professions.

Pupils from abroad are required to reside in the family of the Principal or Professors. Competent and experienced Professors will at all times be employed.

TERMS.—Two Hundred Dollars a year for Board and Tuition, payable quarterly in advance. It is desirable that lads enter between eight and twelve years of age.

Reference made to Bishop Smith of Lexington, Ky.; Rev. B. O. Peers, do.; Hon. H. Clay, do.; Bishop McIlvaine, Ohio; Rev. Luther Halsey, D. D. Pittsburgh; Bishop Onderdonk, City of New York; Rev. J. Milnor, D. D. do.; Rev. T. Lyell, D. D.; Rev. G. Spring, D. D.; Rev. S. H. Cox, D. D.; Rev. W. C. Brownlee, D. D. of the same city.

Further information may be had by applying to the Messrs. Van Dorens, Principals of the Collegiate Institute for Young Ladies in the city of Lexington.
J. LIVINGSTON VAN DOREN.
March 18, 1834. 26-tf

VAN DOREN'S
COLLEGIATE INSTITUTE
FOR YOUNG LADIES,

Will be removed to the large and commodious house formerly owned and occupied by Col. Dunham, which has been purchased with all its improvements, for the accommodation of the Young Ladies of the Institute.

To Mr. W. Iucho, Professor of Music, from the city of New York, will be committed the Musical Department, assisted by an experienced Instructress.

Instruction in Drawing and Painting, will be given by Mrs. M. Turner of Sweden, authoress of several works on those branches.

Instruction in French by a competent and experienced Teacher from France.

The Principals are confident that with the new arrangements of the Institute, they will be able to afford as great facilities and advantages for the complete education of young Ladies, as may be found in similar Institutions in the Atlantic States.

The regular exercises of the Institute will be resumed in the new Establishment on Monday, the 14th of April next. Application may be made and pupils received at any time previous.
ISAAC VAN DOREN, } Principals,
LUTHER H. VAN DOREN, }
Lexington, March 19, 1834. 36-tf

NOTICE.
TO THE HEMP-GROWERS OF KY.

Those gentlemen who intend to use the East Tennessee HEMP-CUTTER, are advised to roll their land, as in that case, the Hemp can be cut nearly even with the ground, at the rate of eight to ten acres per day. This machine is of very simple construction—not liable to get out of repair,—throws the Hemp in a regular manner, and easy to be taken up.

The Hemp Cutter is a very valuable labor saving machine, and is recommended with the same confidence that the experienced farmer would recommend the most approved plough; and will be quite as satisfactory in its operations. This machine will be exhibited on the farm on which the Rev. N. H. Hall resides, near Lexington, early in the season. The price of a patent *for one* Machine will be $50. Arrangements will be made to give the growers of Hemp an opportunity to procure the Machine in time for the next Hemp harvest.
THOMAS A. ANDERSON, M. D.
Lexington, Jan. 1, 1833. 25—tf

Pure White French China.

Just OPENED, a few choice dinner sets Pure White French China; Mantle Ornaments; Flower Vases; Fancy Ink-stands; Tea and Desert sets; Card Baskets, &c.
JAMES & BROTHER.
Lexington, Jan. 29, 1834. 29-tf

STONE CUTTING.

P. DOYLE, respectfully acquaints the citizens of Lexington and the adjoining country, that he has commenced the above business on Upper Street, opposite Dr. Short's. Having bought the entire stock of the late F. Walker, he is now prepared to execute work in the above business in all its various branches, equal to any in the United States, and on reasonable terms. He has on hand a variety of TOMB, HEAD and FOOT STONES, which he can furnish lettered in good style on the shortest notice, also,—Paint Stores, Mortars, Sills, Door steps, and Chimney pieces of every description.

N. B. He is also prepared at any time, to erect Monuments according to order.
Lexington, March 5, 1834 34-3m.

Wanted to Hire,

A NEGRO WOMAN, who is a good cook and washer, for whom a liberal price will be given. Enquire at this Office.
April 2, 1834. 38-tf.

L. DEPOORTER,
SURGEON DENTIST,

Having permanently located himself in Lexington, Ky. respectfully tenders his professional services to the Ladies and Gentlemen of the City and its vicinity.

His office is on MAIN-STREET, opposite *Brennan & Postlethwaite's Tavern*, where he may be found between the hours of 9 o'clock, A. M. and 6, P. M.
Lexington, Feb. 12, 1834. 31-tf

☞**TRUSSES.**☜
JOHN M. HEWETT,
TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER
Opposite Washington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.

Trusses of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.
Lexington, July 31, 1833. 3-by

COPPER, TIN, AND SHEET-IRON
MANUFACTORY.

☞Sign of the GOLDEN COFFEE-POT.☜

MILLER & FARRAR,

Respectfully inform their friends and the public, that they have purchased the stock and materials of M. Fishel, dec'd. and have removed their establishment to his well known stand, two doors below the Post Office, where they are prepared to execute orders to any extent, for *Copper, Tin, and Sheet Iron Ware.* They also keep constantly on hand a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. Miller having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city.

☞Tin ware exchanged for old pewter.
MILLER & FARRAR.
Lexington, Aug. 14, 1833. 5-tf

Hygeian Vegetable Medicine
From the British College of Health, London.

The high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Billious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Doloureux, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever, Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

District Agents. Duly Appointed—Henry F. Wilson, *Paris*; J. & J. C. Bull, *Harrodsburg*; P. G. & G. Rice, *Danville*; J. & H. Trotter, *Nicholasville*; A. Cargill, *Cynthiana*; Paul Smith, *Ruddle's Mills*; Thomas Howard & Christopher, *Richmond*; Shultz and Hadsel *Maysville*; John R. Bryant, *Union Town*; J. Dudley, *Frankfort*; W. Cox, *Centreville*; William Alexander, *Paris, Ky.* J. Liter, *Lexington.*
September 25th, 1833. 11-by

MERCHANT TAILORS'
FASHIONABLE STORE.
No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

Have just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons.

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞*Please call and examine.*

☞*Latest Fashions just received.*
N. B. All orders from a distance thankfully received and promptly attended to.
June 5. 1833.—48-tf

NEW BOOKS.

Bell on the Hand, its mechanism and endowments. A Companion for the season of Maternal Solicitude, by Rev. Thomas Searle: The Child at Home, by Abbot; Miriam or the Power of Truth, a Jewish Tale; An Essay on the spirit and influence of the Reformation, by C. Villars; Example, or Family Scenes; Lectures on the Religious Education of Children, by S. R. Hall; Ellis's Polynesian Researches, complete in 4 vols.; Cicero, 3 vols., translated, being Nos. 8, 9, and 10 of Classical Family Library; Sunday Evenings, third part, No. 18, Boys and Girls Library; Montgomery's Lectures on General Literature, Poetry, &c., being No. 64 Harpers Family Library; The Three Histories, by Mrs. Fletcher, (late Miss Jewsbury;) James' History of Chalemagne; Russell's History of Nubia and Abyssinia; Dick on the improvement of Society; The Parlour Letter Writer; Social Evils, No 1; The Mechanic; The Life and Writings of Major Jack Downing of Downingville, written by himself.

Just Received and for sale at SKILLMAN'S Book Store, Main Street.

ALSO, a fresh supply of Abbott's Mother at Home and Abbott's Teacher
Lexington, March 19th, 1834. 36-by

DISSOLUTION.

The Co-partnership heretofore existing between JOHN STEEL & WM. TOD, Jr. has been this day dissolved by mutual consent. All persons having claims against that concern, will present them to BAIN & TOD, for settlement; who are authorized to settle and receive all debts due said firm.
JOHN STEEL.
WM. TOD, Jr.

PATTERSON BAIN & WILLIAM TOD, Jr.

Have this day entered into *Co-partnership*, to continue the HATTING BUSINESS, at the old stand, corner of Main and Main Cross Streets, under the name of

BAIN & TOD,

And hope by their united and close attention, to place the business on such a footing, as shall merit an increased share of the public patronage heretofore so liberally bestowed on the old stand. We are determined to increase and continue, a good assortment, and will be undersold by none in the Union. Merchants and other wholesale dealers, are particularly desired to call and see the inducements we offer to purchasers.

Hats made to order, of any size, form, or quality, both wholesale and retail, with punctuality and despatch.
BAIN & TOD.
Lexington, March 5, 1834. 34-tf.

NEW GROCERY
AND PLANK YARD.

John Shrock, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c. &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merita share of public favor. The attention of the public is respectfully invited.
Lexington, October 24, 1832—17-tf

MIDWIFERY.

The Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street.
HELLEN HERRING.
Lexington, Sept. 11, 1833. 9-tf